

State

Versus

Mohammad Yousaf Ali

Present: DA for State.

Mr. Muhammad Ismail Qureshi, counsel for complainant.

Mohammad Yousaf Ali, accused, on bail.

Mr. Saleem Abdur Rehman, counsel for accused.

While framing the charge, learned counsel for the parties have been heard.

There is a basic objection on the ^{bahuly} part of accused, through his counsel, that there is no material available on record atleast, relating to the allegation of attempt to commit zina and that Audio and Video Cassettes and photo-copies of diary, which are hit by Article 164 of 'Qanoon-e-Shahadat Order' have not been provided to the accused, therefore, keeping in view the provisions of Section 265-D Cr.P.C., charge cannot be framed against the accused,

Which have been opposed by learned District Attorney, assisted by learned counsel for complainant, who submits that there is sound evidence on the file to prove the allegations therefore, charge can be framed for proceeding in the trial of the accused.

The perusal of record, prima facie, reveals that there is material on the file to frame the charge, particularly when there is an allegation of attempt to commit zina in complaint on basis of which formal FIR has been drafted and that there is also sufficient material which is being reflected by the report under Section 173 Cr.P.C and the statements recorded under Section 161 Cr.P.C. Therefore,

keeping in view the provisions of Section 265-D Cr.P.C the charge is to be framed against the accused. Let the charge be framed:-

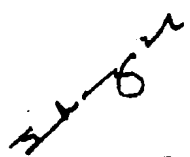
03-2-2000.
Khan.


Sessions Judge,
Lahore.

Presence: As before.

 Charges under Sections 295-C, 295-A, 298, 298-A, 505-Part II, 508, 420, 406 PPC and Section 18 read with Section 30 of Offence of Zina (Enforcement of Hudood) Ordinance, 1979 have been framed against Mohammad Yousaf Ali, accused, to which he pleaded not guilty and claimed for trial. Let the prosecution evidence be recorded.

03-2-2000.
Khan.


Sessions Judge,
Lahore.

Presence: As before.

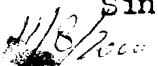
At this stage, the learned defence counsel has raised an objection that the accused has not been provided with the copies of Audio and Video Cassettes nor their transcriptions have been provided and their reference to the charge is against all principles of dispensation of criminal justice.

While the learned District Attorney, assisted by learned counsel for complainant, states that the objection raised by learned defence counsel is baseless and that all documents as required under Section 265-C of Cr.P.C have already been supplied to the accused.

This objection shall be examined later on at the stage of recording the evidence.

Learned counsel for parties have agreed that this case be fixed in the first week of March.

Since the charge has been framed against the accused, so


11/8/2000

his presence before this court is dispensed with subject to the condition that his counsel either Mr. Saleem Abdul Rehman, Advocate, or Miss Rukhsana Lone, Advocate, shall appear before this court on each date of hearing during the trial of this case and that accused shall not go abroad without the permission of this court.

Copy of this order shall be sent to the Home Secretary Punjab, Lahore.

Be adjourned. Now to come up for prosecution evidence and further proceedings on 01-3-2000. PWs, shall be summoned for the date fixed.

03-2-2000.
Khan.

Sessions Judge,
Lahore.

PRESENT: Rukhsana Lone, adv. on behalf of accused.

DA for State.

Muhammad Ismail Qureshi and Sardar Ahmad Khan
adv. counsels for complainant.

Six prosecution witnesses are in attendance but the senior learned defence counsel Mr. Saleem Abdul Rehman, advocate, is not available. Rukhsana Lone, advocate, states that his close relative has died and he has gone there. PWs in attendance are bound down while the remaining shall be summoned with information that their statements shall be positively recorded on the next date. Be adjourned. Now to come up for prosecution evidence and further proceedings on 2.3.2000.

Dated: 1.3.2000.
A.H.

SESSIONS JUDGE, LAHORE.

his presence before this court is dispensed with subject to the condition that his counsel either Mr. Saleem Abdul Rehman, Advocate, or Miss Rukhsana Lone, Advocate, shall appear before this court on each date of hearing during the trial of this case and that accused shall not go abroad without the permission of this court.

Copy of this order shall be sent to the Home Secretary Punjab, Lahore.

Be adjourned. Now to come up for prosecution evidence and further proceedings on 01-3-2000. PWs, shall be summoned for the date fixed.

03-2-2000.
Khan.

Sessions Judge,
Lahore.

PRESENT: Rukhsana Lone, adv. on behalf of accused.

DA for State.

Muhammad Ismail Qureshi and Sardar Ahmad Khan
adv. counsels for complainant.

Six prosecution witnesses are in attendance but the senior learned defence counsel Mr. Saleem Abdul Rehman, advocate, is not available. Rukhsana Lone, advocate, states that his close relative has died and he has gone there. PWs in attendance are bound down while the remaining shall be summoned with information that their statements shall be positively recorded on the next date. Be adjourned. Now to come up for prosecution evidence and further proceedings on 2.3.2000.

Dated: 1.3.2000.
A.H.

SESSIONS JUDGE, LAHORE.

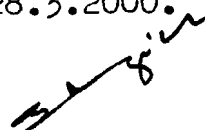
State Vs. Muhammad Yousaf Ali

that the counsels for accused shall be busy in a seminar being arranged by the Lahore Bar Association for today.

In case, the accused did not appear in the court on the next date, the bail bonds shall be forfeited and reference shall be sent to Hon'ble High Court, Lahore for cancellation of bail and today this adjournment is being granted only because of the incapacity shown by the defence counsel.

Be adjourned. Now to come up for prosecution evidence and further proceedings on 28.3.2000.

Dated: 11.3.2000.
A.H.


SESSIONS JUDGE, LAHORE.

Present: DA for State.

Mr. Mohammad Ismail Qureshi, Sardar Ahmed Khan, and Mr. Ghulam Mustafa Chaudhary, counsels for complainant.

Accused Mohammad Yousaf Ali on bail.

Mr. Saleem Abdur Rehman and Miss Rukhsana Lone, counsels for accused.

Dr. Mohammad Aslam (PW-1) is also in attendance.

The learned District Attorney states that since accused has been summoned while recording the statement of the witness (PW-1) therefore, the examination-in-chief of the statement of the witness be read in the court so that the accused could hear the same.

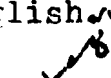
The request made by learned District Attorney is reasonable. Therefore, the learned District Attorney

is directed to read the same in English, as the accused

stated that he can understand the English. The learned DA has read over the same to the accused.

28-3-2000.

Khan.


Sessions Judge, Lahore.

Presence: As before.

Part statement of PW-1 has been recorded.

I would be busy in an important assignment on administrative side. Therefore, the witness has been bound down and the case to come up again today at 2.00 p.m.

28-3-2000.
Khan.

Sessions Judge,
Lahore.

Presence: As before.

Part-statement of PW-1 recorded. He has been bound down for the next date.

Court time is over. Be adjourned. Now to come up for prosecution evidence and further proceedings at 8.00 a.m on 29-3-2000.

Remaining prosecution witnesses shall be summoned for the next date.

28-3-2000.
Khan.

Sessions Judge,
Lahore.

Present: DA for State.

Mr. Mohammad Ismail Qureshi, Sardar Ahmed Khan and Mr. Ghulam Mustafa, counsel for complainant.

Accused Mohammad Yousaf Ali on bail.

Mr. Saleem Abdur Rehman and Miss Rukhsana Lone, counsel for accused.

Part statement of PW-1 has been recorded in between 8.00 a.m to 9.00 a.m. PW has been bound down for the next date. It is settled that this case shall be taken up daily from 8.00 a.m to 9.00 a.m.

Be adjourned. Now to come up for prosecution evidence and further proceedings at 8.00 a.m on 30-3-2000. Remaining PWs shall be summoned for the next date.

29-3-2000.
Khan.

Sessions Judge,
Lahore.

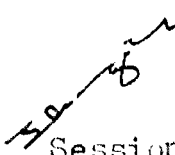
Presence: As before.

Part statement of PW-1 recorded. He has been bound down for the next date.

Be adjourned. Now to come up for remaining statement of PW-1, at 8.00 a.m on 31-3-2000.

Remaining PWs shall be summoned for the next date.

30-3-2000.
Khan.


Sessions Judge,
Lahore.

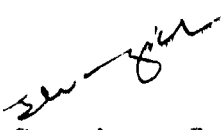
Presence: As before.

I am busy in some important administrative assignments.

Be adjourned. Now to come up for prosecution evidence and further proceedings at 8.00 a.m on 05-4-2000.

PWs, in attendance, are bound down while the remaining shall be summoned for the next date.

31-3-2000.
Khan.


Sessions Judge,
Lahore.

Present: DA for State.

Mr. Mohammad Ismail Qureshi and Mr. Ghulam Mustafa, counsel for complainant.

Accused Mohammad Yousaf Ali on bail.

Mr. Saleem Abdur Rehman and Miss Rukhsana Lone, counsel for accused.

Part statement of PW-1 recorded. The learned defence counsel is busy in Banking Court.

Application for summoning the original record has been disposed of on basis of observations recorded during the statement of PW-1.

The accused through his counsel has moved an

application u/s 212 PPC which is placed on the file and proceedings in this regard may be initiated at any stage during the trial if deemed to be necessary.

Be adjourned. Now to come up for prosecution evidence and further proceedings at 8.00 a.m on 06-4-2000. PW-1 has been bound down while the remaining shall be summoned for the next date.

05-4-2000.
Khan.

Sessions Judge,
Lahore.

Present: DA for State.
Mr. Mohammad Ismail Qureshi and
Ghulam Mustafa, counsel for complainant.

Accused Mohammad Yousef Ali on bail.

Mr. Saleem Abdur Rehman and Miss Rukhsana Lone,
counsel for accused.

The learned Presiding Officer is on leave.

Put up before him at 8.00 a.m on 07-4-2000. PW, present, is bound down while the remaining shall be summoned for the next date.

06-4-2000.
Khan.

D/Sessions Judge,
Lahore.

Present: DA for State.

Mr. Mohammad Ismail Qureshi and Mr. Ghulam
Mustafa, counsel for complainant.

Accused Mohammad Yousef Ali on bail.

Mr. Saleem Abdur Rehman and Miss Rukhsana Lone,
counsel for accused.

Statement of PW-1 Dr. Mohammad Aslam completed.

No other PW is in attendance. It is settled in between the counsel for the parties that Akram, PW and the complainant shall be examined on the next date. So the above mentioned witnesses shall be made available by the prosecution on the next date.

Be adjourned. Now to come up for prosecution evidence and further proceedings at 10.00 a.m on 20-4-2000.

07-4-2000.
Khan.

Sessions Judge,
Lahore.

Present: DA for State.

Mr. Mohammad Ismail Qureshi, Mr. Ghulam Mustafa, counsel for complainant.

Accused Mohammad Yousef Ali on bail.

Mr. Saleem Abdur Rehman, counsel for accused.

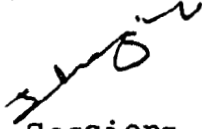
Mr. M. Iqbal Cheema, Advocate, has submitted power of attorney on behalf of complainant, which is placed on the file.

Part statement of PW-2 Mohammad Akram Rana recorded.
Court time is over now.

Be adjourned. To come up for prosecution evidence and further proceedings at 8.00 a.m on 21-4-2000.

PW, present, has been bound down for the next date.

20-4-2000.
Khan.


Sessions Judge,
Lahore.

Present: Mr. Nazim-ud-Din DDA for State.

Mohammad Mohammad Ismail Qureshi, Mr. Ghulam Mustafa and Mr. M. Iqbal Cheema, counsel for complainant.

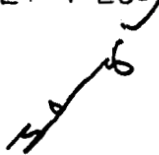
Mohammad Yousef Ali, accused, on bail.

Mr. Saleem Abdur Rehman, counsel for accused.

Part statement of PW-2 Mohammad Akram Rana recorded. I have to dictate judgment in a murder case, today.

Be adjourned. Now to come up for prosecution evidence and further proceedings at 8.00 a.m on 24-4-2000. PW, present, has been bound down for the next date.

21-4-2000.
Khan.


Sessions Judge,
Lahore.

Present: DA for State.

Mr. Mohammad Ismail Qureshi, Mr. Ghulam Mustaf and Mr. M. Iqbal Cheema, counsel for complainant.

Mohammad Yousaf Ali, accused, on bail.

Mr. Saleem Abdur Rehman and Miss Rukhsana Lone, counsel for accused.

Part statement of PW-2 Mohammad Akram Rana

recorded. The witness has been bound down for 2.00^{p.m.}/today.

To come up again today at 2.00 p.m. However, presence of accused is dispensed with after 2.00^{p.m.}, as per request.

24-4-2000.
Khan.

 Sessions Judge,
Lahore.

Present: DA for State.

Mohammad Ismail Qureshi, Mr. Ghulam Mustafa and Mr. Mohammad Iqbal Cheema, counsel for complainant.

Mr. Saleem Abdur Rehman and Miss Rukhsana Lone, counsel for accused.

Statement of PW-2 Rana Mohammad Akram completed.

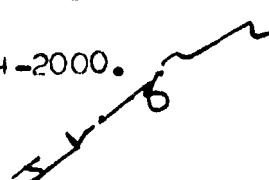
The attendance of accused was exep^ted after 2.00 p.m

today. He shall appear in person on the next date.

Complainant of this case shall be produced as witness on the next date.

Be adjourned. Now to come up for prosecution evidence and further proceedings at 2.00 p.m on 25-4-2000.

24-4-2000.
Khan.

 Sessions Judge,
Lahore.

Present: DA for State.

Mohammad Ismail Qureshi, Mr. Ghulam Mustafa and Mr. M. Iqbal Cheema, counsel for complainant.

Accused Mohammad Yousaf Ali on bail.

Mr. Saleem Abdur Rehman, counsel for accused.

Part statement of PW-3 recorded.

While recording the statement of PW-3, some objections and submissions from both the sides have come on the file and

11/8/2000

for disposal of legal propositions involved, presence of Investigating Officer in the court is essential, who shall be summoned for the next date.

PW, in attendance, is bound down for the next date.

Be adjourned. Now to come up for presence of I.O, prosecution evidence and further proceedings at 8.00 a.m on 28-4-2000.

25-4-2000.
Khan.

Sessions Judge,
Lahore.

Present: DA for State.

Mohammad Ismail Qureshi, Mr. Ghulam Mustafa and Mr. Mohammad Iqbal Cheema, counsel for complainant.

Accused Mohammad Yousaf Ali, on bail.

Mr. Saleem Abdur Rehman and Miss Rukhsana Lone, Counsel for accused.

Part statement of PW-3 recorded.

Khushi Mohammad, S.I and Mohammad Riaz, S.I/

Investigating Officers are in attendance. They are directed to get prepared the duplicate of Audio and Video Cassettes available in the court for their supply to the accused.

Audio and Video Cassettes brought by Pervaiz Islam, H C, after de-sealing have been handed over to him. Naib Court of this court shall proceed alongwith him for the purpose of safe custody.

To come up again today at 2.00 p.m for playing of Cassettes, as mentioned above, and supply of their duplicate to the accused. The witness has also been bound down.

The presence of accused after 2.00 p.m is dispensed with.

28-4-2000.
Khan.

Sessions Judge,
Lahore.

[Handwritten signature and date]
11/8/2000

Present: DA for State.



Mohammad Ismail Qureshi, Mr. Ghulam Mustafa
and Mr. Mohammad Iqbal Cheema, counsel for
complainant.

Mr. Saleem Abdur Rehman and Miss Rukhsana Lone,
counsel for accused.

The presence of accused Mohammad Yousaf Ali was

excepted after 2.00 p.m. However, he shall appear in person
on the next date.

28-4-2000.
Khan.

Sessions Judge,
Lahore.

Presence: As before.

Khushi Mohammad, S.I has brought the original as well
the duplicate Audio and Video Cassettes.

After display of the Video Cassette to some extent,
the duplicate has been handed over to learned defence counsel.

Similarly without play, the Audio Cassette has also been
handed over to learned defence counsel.

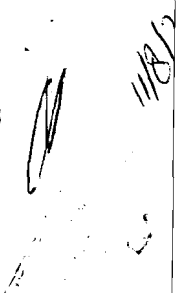
It is settled in between the learned counsel for the
parties that one more set of Cassettes be got prepared for supply
to counsel for complainant and if any variation is found, it
shall be brought in the notice of the court.

The original Audio and Video Cassettes are again
sealed.

Statement of Khushi Mohammad, S.I/IO as CW has also
been recorded separately.

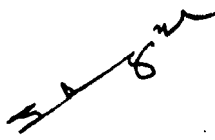
Be adjourned. Now to come up for prosecution evidence
and further proceedings on 04-5-2000.

Khushi Mohammad, S.I is directed to get another
duplicate set prepared after receiving the original cassettes
from this court. Pervaiz Iqbal, H.C is directed to bring the



original cassettes on 01-5-2000 and he shall hand over the duplicate to learned DA, who shall further deliver the same to learned counsel for complainant.

* 28-4-2000.
Khan.


Sessions Judge,
Lahore.

Present: DA for State.

Mr. Mohammad Ismail Qureshi, Mr. Ghulam Mustafa and Mr. Mohammad Iqbal Cheema, counsel for complainant.

Mr. Saleem Abdur Rehman and Miss Rukhsana Lone, counsel for accused.

At the time of first call the learned defence counsel Mr. Saleem Abdur Rehman, Advocate, was not in attendance. So this case was to be taken up at 12.00 noon today. When the accused went outside the court, a bitter incident in between him and an Advocate took place. Miss Rukhsana Lone, Advocate, is an office bearer of the Bar. She is directed to take up this matter with the Bar so that no such incident could take place in future.

It is settled that the remaining Video and Audio shall be displayed in the office of the undersigned in presence of counsel for the parties. Therefore, Ismail Shujaabadi, PW-complainant is bound down for the next date.

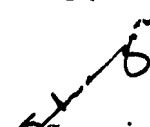
Be adjourned. Now to come up for display of Video and Audio Cassettes after Juma Prayer on 05-5-2000.

The learned defence counsel has presented the press dated 29-4-2000 clipping of daily 'Khabrain'. Hon'ble Lahore High Court, Lahore shall be requested to discuss the subject of not publishing the news in the above mentioned newspaper without the consent of this office and a reference shall be sent immediately.

Mohammad Yousaf Ali, accused, shall remain available

in Car outside/nearby the Sessions Court premises. If his attendance is required, the learned defence counsel shall intimate him to appear in the court at the same moment.

04-5-2000.
Khan.


Sessions Judge,
Lahore.

Present: DA for State.

Mr. Saleem Abdur Rehman and Miss Rukhsana Lone, counsel for accused.

Mr. Mohammad Iqbal Cheema and Ch. Ghulam Mustafa, counsel for complainant.

Pw Mr. Ismail Shujaabadi is in attendance.

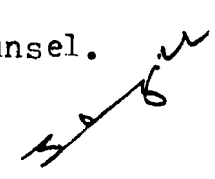


Remaining videw and audio cassettes have been displayed/heard in the Chamber of the undersigned at 2.00 p.m. in the presence of afore-mentioned counsel for the parties and other respectable Advocates.

Be adjourned. To come up for prosecution evidence and further proceedings on 08.5.2000 at 8.00 a.m.

Pw Mr. Ismail Shujaabadi is bound down for the next date. The presence of Yousaf, accused, is not essential for above date. However, he will remain available at any suitable place for him near to the court so that if and when required he may be called through the defence counsel.

5.5.2000.
A.A


Sessions Judge,
Lahore.

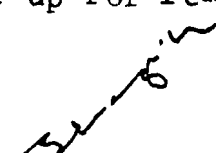
presence as before:

Part statement of PW3 recorded.

PW is bound down.

Be adjourned. Now to come up for remaining statement of PW today at 2.00 p.m.

8.5.2000
A.A


Sessions Judge
Lahore



11/8/2000

State

VS

Yousaf Ali

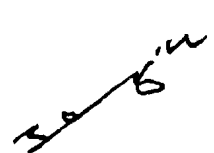
Presence as before:

Part statement of PW3 recorded.

Court time is over. PW is bound down for the next date.

Be adjourned. Now to come up for prosecution evidence and further proceedings on 9.5.2000 at 8.00 a.m.

8.5.2000
A.A

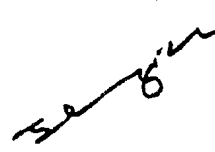

Sessions Judge
Lahore

Presence as before:

Part statement of PW3 recorded.

Be adjourned. Now to come up for prosecution evidence and further proceedings on 11.5.2000. PW in attendance is bound down for the above date.

9.5.2000
A.A


Sessions Judge
Lahore

Present: DA for State.

Mr. Mohammad Ismail Qureshi, Mr. Ghulam Mustafa and Mr. Mohammad Iqbal Cheema, counsel for complainant.

Mr. Saleem Abdur Rehman and Miss Rukhsana Lone, counsel for accused.

Statement of PW-3 Mohammad Ismail Shuja Abadi completed.

Be adjourned. Now to come up for remaining prosecution evidence and further proceedings at 8.00 a.m on 12-5-2000.

11-5-2000.
Khen.


Sessions Judge,
Lahore.

Present: DA for State.

Mr. Mohammad Ismail Qureshi, Mr. Ghulam Mustafa and Mr. Mohammad Iqbal Cheema, counsel for complainant.

Mr. Saleem Abdur Rehman and Miss Rukhsana Lone, counsel for accused.

No prosecution witness is in attendance. Request for adjournment has been made.

Be adjourned. Now to come up for prosecution evidence and further proceedings at 8.00 a.m. on 16-5-2000.

12-5-2000.
Khan.



Sessions Judge,
Lahore.

Present: DA for State.

Mr. Mohammad Ismail Qureshi, Mr. Ghulam Mustafa and Mr. Mohammad Iqbal Cheema, counsel for complainant.

Mohammad Yousaf Ali, accused, on bail.

Mr. Saleem Abdur Rehman and Miss Rukhsana Lone, counsel for accused.

On the request of learned DA, assisted by learned counsel for complainant, Yousaf, accused, was called in the court for the purpose of identification by the prosecution witnesses namely Mohammad Mumtaz Awan, Athar Iqbal and Mian Mohammad Awaiz. Moreover, the learned counsel for complainant Mr. Mohammad Ismail Qureshi, Advocate, has asked the name of accused, on which the accused has told his name as 'Mohammad Yousaf Ali'. Further presence of accused is not essential in the court. So he is directed to remain present outside the court, at such a place, which is convenient for him so that as and when required he may be summoned. Let the prosecution evidence be recorded.

16-5-2000.
Khan.

Sessions Judge,
Lahore.

Presence: As before.

Statements of PW-4 Hafiz Mohammad Mumtaz Awan and PW-5 Mian Mohammad Awaiz recorded.

The learned DA has produced complaint from the competent authority, which is placed on the file. The learned defence counsel wants to raise objections on it, which may be provided in writing on the next date.

Be adjourned. Now to come up for prosecution evidence and further proceedings at 8.00 a.m on 18-5-2000.

The statements of Athar Iqbal and Mohammad Ali Abubakar shall be recorded on the above date.

16-5-2000.
Khan.

Sessions Judge,
Lahore.

Present: DA for State.

Mr.Mohammad Ismail Qureshi, Sardar Ahmed Khan,
Mr.Ghulam Mustafa and Mr.M.Iqbal Cheema,
counsel for complainant.

Mohammad Yousaf Ali, accused, on bail.

Mr.Saleem Abdur Rehman and Miss Rukhsana Lone,
counsel for accused.

Statement of PW-6 Athar Iqbal recorded.

No other PW is in attendance.

Be adjourned. Now to come up for prosecution evidence and further proceedings at 8.00 a.m on 23-5-2000. The remaining prosecution witnesses shall be summoned for the next date.

Accused shall also appear in person the above date.

18-5-2000.
Khan.

Sessions Judge,
Lahore.

Present: DA for State.

Mr.Mohammad Ismail Qureshi, Mr.Ghulam
Mustafa, counsel for complainant.

Mohammad Yousaf Ali, accused, on bail.

Mr.Saleem Abdur Rehman and Miss Rukhsana
Lone, counsel for accused.

Part statement of PW-7 Mohammad Ali Abubakar recorded.

While recording his statement some documents have come on record, the copies of which were not supplied earlier, so before cross-examination on this witness, copies of the documents shall be provided to the accused on the next date.

Be adjourned. Now to come up for supply of copies
and further proceedings at 8.00 a.m on 25-5-2000.

The diary produced by the witness after having it
signed on each page by the learned District Attorney and
after having prepared its duplicate shall be immediately
sealed and placed alongwith the file of this case.

Accused shall appear in person in the court on the
next date.

23-5-2000.
Khan.

Sessions Judge,
Lahore.

Since 25-5-2000 was declared local holiday, the file
has come up today.

Present: DA for State.

Mr. Mohammad Ismail Qureshi, Mr. M. Iqbal Cheema
and Mr. Ghulam Mustafa, counsel for complainant.

Mohammad Yousaf Ali, accused, on bail.

Miss Rukhsana Lone, counsel for accused.

Mohammad Abubakar Ali, PW, is in attendance.

Copies of the documents including diary of Mohammad Yousaf
Ali, accused, brought on record during the statement of Mohammad
Abubakar Ali have been supplied to the accused, whose signatures
have been obtained on one side of this interim order with regard
to receipt of the copies.

Accused, through his counsel, has submitted the reply
to a Sanction Order presented by the learned District Attorney.

Be adjourned. Now to come up for prosecution evidence
and further proceedings at 8.00 a.m on 27-5-2000. PW, present, is
bound down for the next date.

26-5-2000.
Khan.

Sessions Judge,
Lahore.

Present: DA for State.

Mr. Mohammad Ismail Qureshi, Mr. M. Iqbal Cheema
and Mr. Ghulam Mustafa, counsel for complainant.

Mr. Saleem Abdur Rehman and Miss Rukhsana Lone,
counsel for accused.

Statement of FW-7 Mohammed Abubakar Ali completed.

No other PW is in attendance.

As per request of learned counsel for the parties,
now to come up for prosecution evidence and further proceedings
at 8.00 am on 01-6-2000. Remaining PWs shall be summoned for
the next date.

27-5-2000.
Khan.

Sessions Judge,
Lahore.

Present: DA for State.

Mr. Mohammad Ismail Qureshi, and
Mr. Ghulam Mustafa, counsel for complainant.

Miss Rukhsana Lone, counsel for accused.

Saeed Zafar, LHC-10223(PW) is also present.

The learned Presiding Officer is on leave today.

Put up before him at 8.00 a.m on 02-6-2000, for
prosecution evidence and further proceedings. PW, present,
is bound down for the next date.

01-6-2000.
Khan.

D/Sessions Judge,
Lahore.

Present: DA for State.

Mr. Mohammad Ismail Qureshi, Mr. M. Iqbal Cheema
and Mr. Ghulam Mustafa, counsel for complainant.

Miss Rukhsana Lone, counsel for accused.

Statement of Saeed Zafar, F.C(PW-8) recorded.

Mian Ghaffar Ahmed(PW) is in attendance but due to
absence of accused, his statement cannot be recorded.

It is stated by learned counsel for accused that he has gone to Islamabad. She further states that for the purpose of identification the accused remained present near the Sessions Court premises but it was not in the mind of defence counsel that today for identification the accused shall be required. The learned defence counsel is directed to produce the accused on the next date.

Be adjourned. Now to come up for prosecution evidence, presence of accused and further proceedings at 8.00 a.m on 03-6-2000.

PW, present, is bound down for the next date.

02-6-2000.
Khan.


Sessions Judge,
Lahore.

Present: DA for State.

Mr. Mohammad Ismail Qureshi, Mr. M. Iqbal Cheema, and Mr. Ghulam Mustafa, counsel for complainant.

Mohammad Yousaf Ali, accused, on bail.

Mr. Saleem Abdul Rehman and Miss Rukhsana Lone, counsel for accused.

Statements of Mian Ghaffar Ahmed (PW-9) and Waqar-ul-Haq, S.I.

(PW-10) recorded. No other PW is in attendance.

After consultation with the learned counsel for the parties, now this case is adjourned to 07-6-2000 for recording the prosecution evidence, if any, at about 8.00 a.m.

03-6-2000.
Khan.


Sessions Judge,
Lahore.

Present: DA for State,

Mr. Mohammad Ismail Qureshi, Sardar Ahmed Khan and Mr. Ghulam Mustafa, counsel for complainant.

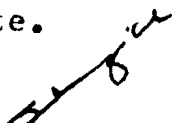
Mr. Saleem Abdur Rehman and Miss Rukhsana Lone, counsel for accused.

Statement of Mohammad Sarwar (PW-11) recorded. No other PW is in attendance. Remaining PWs shall be summoned for the next date.

Be adjourned. Now to come up for prosecution evidence and further proceedings at 8.00 a.m on 08-6-2000. Accused shall also

appear in person on the next date.

07-6-2000.
Khan.


Sessions Judge,
Lahore.

Present: DA for State.

Mr. Ghulam Mustafa, counsel for
complainant.

Mohammad Yousaf Ali, accused, on bail.

Mr. Saleem Abdur Rehman, counsel for accused.

No prosecution witness is in attendance. It is stated by learned DA that service upon PWs could not be effected. So a request for adjournment has been made with assurance that the remaining prosecution witnesses shall be available on the next date.

Be adjourned. Now to come up for prosecution evidence and further proceedings at 8.00 a.m on 09-6-2000.

08-6-2000.
Khan.


Sessions Judge,
Lahore.

Present: DA for State.

Mr. Ghulam Mustafa and Mr. M. Iqbal Cheema,
counsel for complainant.

Mohammad Yousaf Ali, accused, on bail.

Mr. Saleem Abdur Rehman, Miss Rukhsana and
Mr. Safdar Chaudhary, counsel for accused.

Statement of Sajid Munir Dar (PW-12) recorded.

Riaz Ahmed, S.I and Khushi Mohammad S.Is (PWs) are in attendance. Their statements have to be recorded on the next date. The attendance of Yousaf, accused, is exempted for the next date. Both these I.Os have seen Yousaf, accused, in the court today and they state that they identify Yousaf, accused, in attendance.

Be adjourned. Now to come up for prosecution evidence and further proceedings at 8.00 a.m on 13-6-2000. PWs, present, are bound down for the next date.

09-6-2000.
Khan.

Sessions Judge,
Lahore.

Present: DA for State.

Mr. Mohammad Ismail Qureshi, Mr. M. Iqbal Cheema and Mr. Ghulam Mustafa, counsel for complainant.

Mr. Saleem Abdur Rehman and Miss Rukhsana Lone, counsel for accused.

Statement of PW-13 Riaz Ahmed, S.I recorded.

Now I have to conduct a Judicial Inquiry.

Khushi Mohammad, S.I, present, is bound down for the next date.

Be adjourned. Now to come up for prosecution evidence and further proceedings at 10.30 a.m on 14-6-2000.

13-6-2000.
Khan.

Sessions Judge,
Lahore.

Present: DA for State.

Mr. M. Iqbal Cheema and Mr. Ghulam Mustafa, counsel for complainant.

Mr. Saleem Abdur Rehman and Miss Rukhsana Lone, counsel for accused.

Khushi Mohammad S.I (PW) is in attendance. But I have to attend a meeting in Hon'ble Lahore High Court at 11.00 a.m. Thereafter I would be busy in conducting a Judicial Inquiry. Case is, therefore, adjourned to 10.30 a.m on 15-6-2000. PW, present, is bound down for the next date.

14-6-2000.
Khan.

Sessions Judge,
Lahore.

Present: D.A for State.

Mr. Mohammad Ismail Qureshi
and Mr. Ghulam Mustafa counsel
for complainant.

Mr. Saleem Abdur Rehman,
Miss Rukhsana Lone and Mr. Safdar Ch.
counsel for accused.

Part statement of PW-14 Khushi Muhammad has
been recorded. PW is bound down for the next date.

Be adjourned. Now to come up for cross examination
on this witness and further proceedings on 19.6.2000
at about 8.00 a.m.

15.6.2000
A.A


Sessions Judge
Lahore

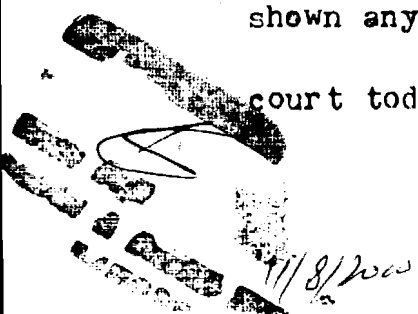
Present: DA for State.

Mr. M. Iqbal Cheema and Mr. Ghulam Mustafa,
counsel for complainant.

Khushi Mohammad, S.I(PW) is in attendance.

Mr. Safdar Chaudhary, Advocate, claiming himself to
be counsel for Yousaf, accused, is in attendance. The counsels
of the accused Mr. Saleem Abdul Rehman and Miss Rukhsana Lone,
Advocates, who are conducting this case throughout are not
present today. An application for supply of Zimnies has been
presented by Mr. Safdar Chaudhary, Advocate, copy of which
has been given to learned DA for arguments on the next date.

Mr. Safdar Chaudhary, Advocate, states that he is
not in a position to cross-examine the witness. Mr. Saleem
Abdul Rehman and Miss Rukhsana Lone, Advocates, have not
shown any sufficient cause for their non-appearance in the
court today. Therefore, the order of dispensing with the



attendance of the accused is recalled. He shall appear in person on each date in future, otherwise bail bonds shall be forfeited and reference shall be sent to Hon'ble Lahore High Court for cancellation of his bail.

PW Khushi Mohammad, S.I, is bound down for the next date. In case the learned defence counsels do not cross-examine the witness, the accused may deprive himself of the opportunity of cross-examining the witness.

Be adjourned. Now to come up for arguments on application, as mentioned above, prosecution evidence and further proceedings at 8.00 a.m on 20-6-2000. Yousaf, accused, shall appear in person on the above date.

19-6-2000.
Khan.

Sessions Judge,
Lahore.

Present: DA for State.

Mr.Mohammad Ismail Qureshi, Mr.M.Iqbal Cheema and Mr.Ghulam Mustafa, counsel for complainant.

Mohammad Yousaf Ali, accused, on bail.

Mr.Saleem Abdur Rehman, Miss Rukhsana Lone and Mr.Safdar Chaudhary, counsel for accused.

Part statement of Khushi Mohammad, S.I has been recorded. He has been bound down for the next date, as the learned defence counsel has to appear in Hon'ble Lahore High Court at 9.00 a.m.

Accused, through his counsel, moved an application for supply of the transcripts recorded in the Zimmies on the last date, on the basis that Riaz Ahmed, S.I and Khushi Mohammad, S.I made statements that they had heard and seen the audio and video cassettes and their transcripts were made part of the Zimmies, therefore, in the interest of justice their supply is essential. This application has been opposed by learned District Attorney, assisted by learned counsel for complainant through written reply, wherein it is mentioned that the supply of the police diaries/zimmies to the accused or to

his agent are prohibited by Section 172 of Cr.P.C. Arguments in connection with this application have been heard and the arguments advanced by learned counsel for the parties are same as their versions have been incorporated in the pleadings.

The point for determination is that as to whether the transcripts recorded in the Zimmies can be supplied to the accused at this stage. It appears from the contents of the petition that same are self-contradictory for the reason that in Para No.2 the accused admits that he was supplied with the computerised version of transcripts of audio and video cassettes. So whatsoever has been supplied to the accused, it is the case of prosecution. Both the witnesses might have stated about the recording of the transcripts in the Zimmies but same were not brought as evidence in their statements or at any stage earlier. Therefore, Section 172 Cr.P.C clearly debars the accused or his agent to demand such documents. Even otherwise, the statement of the accused recorded in connection with supply of the copies under Section 265-C of Cr.P.C makes it clear that he received the complete copies. So at this stage no such demand can be made. What to speak of calling for such diaries by the accused or his agent, the accused is not entitled to see the case diaries merely on the basis that same have been referred. Anyhow, there is a condition when their use is possible when the police officer, who recorded those diaries has used the same to refresh his memory or if the court uses them for the purpose of contradicting such police officer, but even it would be in accordance with the provisions of Section 161 or Section 145 of the Evidence Act of 1872. Here in the instant case, there is no such

4/8/2005

condition and even if these case diaries are supplied to the accused, same in no case can be brought on the record as

evidence. So the accused has to confine himself to the documents received by him, as mentioned in Para No.2 of his application.

So this application is rejected.

Today, accused, through his counsel, has moved an application to recall the order dated 19-6-2000, as a consequence of which the appearance of the accused on each date has been made essential.

The learned defence counsel Mr.Saleem Abdul Rehman and Miss Rukhsana Lone, Advocates, have explained their positions with regard to their availability at the places mentioned in the application on 19-6-2000. There was lot of inconvenience due to their non-availability because this case could not proceed further on 19-6-2000. Anyhow, both of them assured to be careful in future and on basis of their assurance and also keeping in view the medical treatment being provided to the accused, he shall not appear on the next date and also on other dates in future except as and when he is required by the court for a specific date and in this regard his counsels shall be intimated in advance. In absence of accused, his counsels Mr.Saleem Abdul Rehman and Miss Rukhsana Lone, Advocates, shall appear in the court so that this case could proceed further on each date.

This petition is disposed of accordingly.

Be adjourned. Now to come up for prosecution evidence and further proceedings at 8.00 a.m on 22-6-2000.

20-6-2000.
Khan.

Sessions Judge,
Lahore.

11/8/2000

Present: DA for State.

Mr. Mohammad Ismail Qureshi, Mr. M. Iqbal Cheema and Mr. Ghulam Mustafa, counsel for complainant.

Mr. Saleem Abdul Rehman, Miss Rukhsana Lone and Mr. Safdar Chaudhary, counsel for accused.

Statement of PW-14, Khushi Mohammad, S.I completed.

The learned District Attorney, on basis of application placed on the file, has given up the remaining prosecution witnesses and he has also closed the prosecution case.

At this stage, accused, through his counsel, has moved an application under Section 265-K of Cr.P.C, copy of which has been given to learned District Attorney.

Be adjourned. Now to come up for statement of accused under Section 342 Cr.P.C, arguments on the above mentioned application and further proceedings at 8.00 a.m on 29-6-2000. The accused shall also appear on the above date, and his counsels have been informed in this connection.

22-6-2000.
Khan.

31-6-2000
Sessions Judge,
Lahore.

Present: D.A for State.
Mr. Mohammad Ismail Qureshi Advocate,
Mr. Ghulam Mustafa Advocate for complainant. 4
Mr. Saleem ur Rehman Advocate and
Miss Rukhsana Advocate learned
defence counsel.

Arguments on application under Section 265-K
of Cr.P.C. heard.

Be adjourned. Now to come up for orders on
this application and further proceedings on 30.6.2000.

29.6.2000
A.A.

31-6-2000
Sessions Judge
Lahore

No one is present.

I remained busy in disposal of other case.

The court time is over. Today is Friday.

Be adjourned. Now to come up for orders on

the application under Section 265-K of Cr.P.C on 1.7.2000.

30.6.2000

Sessions Judge
Lahore

Present: Mr. Ghulam Mustafa Advocate,
counsel for complainant.

The court time has been consumed in
conducting a judicial inquiry.

Be adjourned. Now to come up for orders
on the application under Section 265-K of Cr.P.C.
on 3.7.2000.

1.7.2000
A.A

Sessions Judge
Lahore

03.7.2000
کرا کا مقررہ آگیا ہے
وقت عدالت کے لئے آگیا ہے
نہ سہلے سے آج شہید اب اس کی شہادت
لئے ملنے کے لئے یہ ہے کہ 2-05-2000

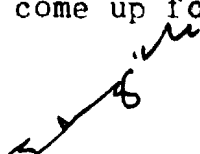
04.7.2000
سے قدم وصولی دھوکا دہی
وقت عدالت کے لئے آگیا ہے
فریم میں رہتے ہوئے اس کی شہادت
سے آج ملنے کے لئے یہ ہے کہ 2-05-2000
لوٹ ادا کام والا ہونے پر 03.7.2000
اس کے لئے اس کے لئے اس کے لئے
اس کے لئے اس کے لئے اس کے لئے

None present.

Having remained busy in conducting jail trial in case titled 'State Vs. Asif Ali Zardari', court time is over now. There is also a break in supply of power.

Be adjourned. Now to come up for orders on 04-7-2000.

03.7.2000.

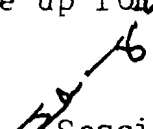

Sessions Judge,
Lahore.

Present: Mr. Ghulam Mustafa Chaudhary, counsel for complainant.

I remained busy in framing of charges in two Narcotic Cases and in Administrative assignments as well. Court time is over now.

Be adjourned. To come up for orders on 05-7-2000.

04-7-2000.
Khan.

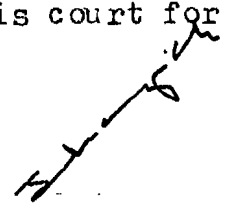

Sessions Judge,
Lahore.

Present: Mr. Ghulam Mustafa Chaudhary, counsel for complainant.

Vide today's separate order, second application under Section 265-K of Cr.P.C has been dismissed.

Issue notices to the prosecution and the accused through his counsel to attend this court for further proceedings on 07-7-2000.

05-7-2000.
Khan.


Sessions Judge,
Lahore.

Present: DA for State.

Mr. Mohammad Ismail Qureshi, and Mr. Ghulam Mustafa Chaudhary, counsel for complainant.

Mr. Saleem Abdur Rehman, Miss Rukhsana Lone and Mr. Safdar Chaudhary, counsel for accused.

Despite Friday, I shall be busy in the judicial inquiry.

Be adjourned. Now to come up for recording of


11/8/2000

the statement under Section 342 Cr.P.C and further proceedings at 8.00 a.m on 08-7-2000. Prior to recording of the above mentioned statement all sorts of objections/applications, if any, raised/ filed by the learned defence counsel shall be disposed of.

07-7-2000.
Khan.

31/4
Sessions Judge,
Lahore.

Present: DA for State.



Mr. Mohammad Ismail Qureshi, Mr. M. Iqbal Cheema, Mr. Ghulam Mustafa Chaudhary and Mr. Sardar Ahmed Khan, counsel for complainant.

Mr. Saleem Abdur Rehman, Miss Rukhsana Lone and Mr. Safdar Chaudhary, counsel for accused.

Arguments on objections raised by learned defence counsel heard.

Be adjourned. Now to come up for orders on the objections raised by learned defence counsel, statement of accused under Section 342 Cr.P.C and further proceedings at 8.00 a.m on 10-7-2000.

08-7-2000.
Khan.

31/6
Sessions Judge,
Lahore.

Present: DA for State.

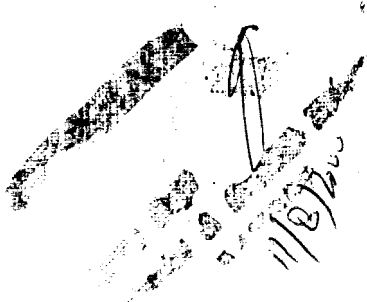
Mr. Mohammad Ismail Qureshi, and Mr. Ghulam Mustafa Chaudhary, counsel for complainant.

Mr. Saleem Abdur Rehman, Miss Rukhsana Lone and Mr. Safdar Chaudhary, counsel for accused.

The learned Presiding Officer has gone to District Jail, Lahore in connection with a Judicial inquiry. Case to come up at 8.00 a.m on 12-7-2000 for orders on objections raised by learned defence counsel, statement of accused u/s 342 Cr.P.C and further proceedings.

10-7-2000.
Khan.

[Signature]
D/Sessions Judge,
Lahore.



Present: DA for State.

Mr. Mohammad Ismail Qureshi,
Mr. M. Iqbal Cheema and Mr. Ghulam
Mustafa Chaudhary, counsel for
complainant.

Mohammad Yousaf Ali, accused, on bail.

Mr. Saleem Abdur Rehman, Miss Rukhsana Lone
and Mr. Safdar Chaudhary, counsel for accused.

Prior to recording of the statement of accused
under Section 342 Cr.P.C, as per his request, he has been
given a chance to address this court. While completing his
speech he has presented his Visiting Cards and a Video Cassette,
which are placed on the record.

Part statement under Section 342 Cr.P.C of accused has
been recorded and in the meantime I have been called by the
Worthy Registrar, Lahore High Court, Lahore in an urgent affair.

Be adjourned. Now to come up for remaining statement
of accused under Section 342 Cr.P.C at 8.00 a.m on 13-7-2000.
Accused shall appear on the next date.

12-7-2000.
Khan.

Sessions Judge,
Lahore.

Presence: As before.

Mr. Saleem Abdur Rehman, the learned defence counsel
agrees on this point that his application to dispense with the
attendance of Yousaf, accused, is almost infructuous as at ^{many} ~~any~~
occasions, his attendance was dispensed with and now the case has
reached to the final stage. He further submits that the objections
raised by him on different stages may be disposed of in the final
judgment.

While the learned DA states that copy of the application
moved by the prosecution to restrain the accused from visiting
abroad was sent to the concerned corner. So even that application
is fruitful in the object.

Case to come up on the above date.

12-7-2000.
Khan

Sessions Judge, Lahore.

Present: DA for State.

Mr. Mohammad Ismail Qureshi, Mr. M. Iqbal Cheema and Mr. Ghulam Mustafa Chaudhary, counsel for complainant.

Mohammad Yousaf Ali, accused, on bail.

Mr. Saleem Abdur Rehman, Miss Rukhsana Lone and Mr. Safdar Chaudhary, counsel for accused.

Statement of Mohammad Yousaf Ali, accused, under

Section 342 of Cr.P.C has been recorded.

Be adjourned. Now to come up for recording statement of accused under Section 340(2) Cr.P. C and further proceedings at 2.00 p.m on 14-7-2000. Accused shall appear on the next date.

13-7-2000.
Khan.

Sessions Judge,
Lahore.

Present: DA for State.

Mr. Mohammad Ismail Qureshi, Mr. M. Iqbal Cheema, and Ghulam Mustafa Chaudhary, counsel for complainant.

Mohammad Yousaf Ali, accused, on bail.

Mr. Saleem Abdur Rehman, Miss Rukhsana Lone and Mr. Safdar Chaudhary, counsel for accused.

Part statement of Mohammad Yousaf Ali, accused, on oath has been recorded.

Be adjourned. Now to come up for remaining statement of accused on oath at 2.00 p.m on 18-7-2000. Accused shall appear on the next date.

14-7-2000.
Khan.

Sessions Judge,
Lahore.

Present: DA for State.

Mr. Mohammad Ismail Qureshi, Mr. M. Iqbal Cheema and Mr. Ghulam Mustafa Chaudhary, counsel for complainant.

Mohammad Yousaf Ali, accused, on bail.

Mr. Saleem Abdur Rehman, Miss Rukhsana Lone and Mr. Safdar Chaudhary, counsel for accused.

Part statement of Mohammad Yousaf Ali, accused on oath has been recorded. Court time is over now.

Be adjourned. To come up for remaining statement at 8.00 a.m on 19-7-2000. Accused shall appear on the next date.

18-7-2000. Khan.

Sessions Judge, Lahore.

Present: DA for State.

Mr. Mohammad Ismail Qureshi, Mr. M. Iqbal Cheema and Mr. Ghulam Mustafa Chaudhary, Counsel for complainant.

Mohammad Yousaf Ali, accused, on bail.

Mr. Saleem Abdur Rehman; Miss Rukhsana Lone and Mr. Safdar Chaudhary, counsel for accused.

Part statement of accused on oath has been recorded.

I have to attend a meeting on administrative side after 2.00 p.m.

Be adjourned. Now to come up for remaining statement of accused on oath at 8.00 a.m on 20-7-2000.

19-7-2000.
Khan.

Sessions Judge,
Lahore.

Present: DA for State.

Mr. Mohammad Ismail Qureshi, Mr. M. Iqbal Cheema and Mr. Ghulam Mustafa Chaudhary, counsel for complainant.

Mohammad Yousaf Ali, accused, on bail.

Mr. Saleem Abdur Rehman, Miss Rukhsana Lone and Mr. Safdar Chaudhary, counsel for accused.

Part statement of accused on oath has been recorded.

Court time is over now.

Be adjourned. Now to come up for remaining statement of accused at 2.30 p.m on 21-7-2000.

20-7-2000.
Khan.

Sessions Judge,
Lahore.



Present: DA for State.

Mr. Mohammad Ismail Qureshi, Mr. M. Iqbal Cheema and Mr. Ghulam Mustafa Chaudhary, counsel for complainant.

Mohammad Yousaf Ali, accused, on bail.

Mr. Saleem Abdul Rehman, Miss Rukhsana Lone and Mr. Safdar Chaudhary, counsel for accused.

Part statement of accused on oath has been recorded.

Court time is over now.

Be adjourned. Now to come up for remaining statement of accused on oath at 2.00 p.m on 22-7-2000.

21-7-2000.
Khan.

Sessions Judge,
Lahore.

Present: DA for State.

Mr. Mohammad Ismail Qureshi and Mr. Ghulam Mustafa Chaudhary, counsel for complainant.

Mr. Saleem Abdur Rehman and Miss Rukhsana Lone, Counsel for accused.

Learned counsel for complainant arrive late. Now court time is about to over.

Be adjourned. To come up for remaining statement of accused on oath and further proceedings at 2.00 p.m on 24-7-2000.

Accused shall appear in person on the above date.

22-7-2000.
Khan.

Sessions Judge,
Lahore.

Present: DA for State.

Mr. Mohammad Ismail Qureshi, Mr. M. Iqbal Cheema, and Mr. Ghulam Mustafa Chaudhary, counsel for complainant.

Mohammad Yousaf Ali, accused, on bail.

Mr. Saleem Abdur Rehman, Miss Rukhsana Lone and Mr. Safdar Chaudhary, counsel for accused.

Part statement of accused on oath has been recorded.

Court time is over now.

Be adjourned. To come up for remaining statement of accused on oath at 2.00 p.m on 25-7-2000.

24-7-2000.

Sessions Judge, Lahore.

Present: DA for State.

Mr.Mohammad Ismail Qureshi, Mr.M.Iqbal Cheema and Mr.Ghulam Mustafa Chaudhary, Counsels for complainant.

Mohammad Yousaf Ali, accused, on bail.

Mr.Saleem Abdur Rehman, Miss Rukhsana Lone and Mr.Safdar Chaudhary, counsel for accused.

Part statement of accused on oath has been recorded. It is 3.30 p.m.

Be adjourned. Now to come up for remaining statement of accused on oath at 2.00 p.m on 26-7-2000.

25-7-2000.
Khen.

Sessions Judge,
Lahore.

Present: DA for State.

Mr.Mohammad Ismail Qureshi, Mr.M.Iqbal Cheema and Mr.Ghulam Mustafa Chaudhary, counsel for complainant.

Mohammad Yousaf Ali, accused, on bail.

Mr.Saleem Abdur Rehman, Miss Rukhsana Lone and Mr.Safdar Chaudhary, counsel for accused.

The statement of Mohammad Yousaf Ali, accused, on oath completed.

The accused Mohammad Yousaf Ali, after producing photo copies of documents Exh.DNN to DJJJ, has closed the defence evidence. Original documents seen and returned to the accused.

Be adjourned. Now to come up for final arguments and further proceedings at 2.30 p.m on 27-7-2000.

26-7-2000.
Khen.

Sessions Judge,
Lahore.

Present: DA for State.

Mr. Mohammad Ismail Qureshi, Mr. M. Iqbal Cheema and Mr. Ghulam Mustafa Chaudhary, Counsel for complainant.

Complainant in person.

Mohammad Yousaf Ali, accused, on bail.

Mr. Saleem Abdur Rehman, Miss Rukhsana Lone, and Mr. Safdar Chaudhary, counsel for accused.

Arguments advanced by learned DA, assisted by learned counsel for the complainant, completed.

Be adjourned. Now to come up for arguments on behalf of learned defence counsel on 28-7-2000.

27-7-2000.
Khan.

Sessions Judge,
Lahore.

Presence: As before.

Arguments in detail advanced by learned defence counsels heard.

Be adjourned. Now to come up for orders on 31.7.2000.

Case property consisting of video cassettes and audio cassette shall remain in the custody of the court because their display/play shall be required while recording the judgment.

Muhammad Sarwar No. 12211/FC and Saghir Ahmed ASI P.S. Millat Park shall appear on the next date.

28.7.2000
A.A

Sessions Judge
Lahore.

Present: DA for State.

Mr. Muhammad Ismail Qureshi, Mr. Iqbal Cheema and Mr. Ghulam Mustafa learned counsels for complainant.

Mr. Saleem Abdul Rehman and Miss Rukhsana Lone learned defence counsel.

Accused is not in attendance.

Sufficient time is required to complete the judgment. So it is settled that this case should be fixed for attendance of the accused on 1.8.2000 and thereafter the dated 5.8.2000 be fixed for orders.

The accused shall be informed through his counsels that he shall have to appear on each date till the case is disposed of. Now his attendance is not exempted. Anyhow, prior to his attendance he shall inform this court so that all necessary arrangements could be made for his safety.

Be adjourned. Now to come up for presence of the accused on 1.8.2000.

Muhammad Sarwar No.12211/FC and Saghir Ahmad ASI are directed to attend this court on 1.8.2000.

31.7.2000
A.A

Sessions Judge
Lahore

Present: D.A. for State.

Mr. Muhammad Ismail Qureshi,
Mr. Iqbal Cheema, Ch. Ghulam Mustafa,
Sardar Ahmad Khan learned counsels
for complainant.

Mr. Saleem Abdul Rehman and
Miss Rukhsana Lone learned
defence counsels.
Accused on bail.

The prosecution has moved an application to forfeit the bail bonds with the reason that accused did not appear before this court on 31.7.2000, the date fixed for orders.

Copy of this application was given to the learned defence counsels. Arguments have been heard.

Be adjourned. Now to come up for orders on

this application and further proceedings on 2.8.2000.

Keeping in view the sensitive nature of this case two constables armed with weapons and one ASI were arranged with the assistance of SSP Lahore for safety of accused but he states that he does not need guards and assures to attend this court on each date.

Mr. Saleem Abdul Rehman learned defence counsel and Mr. Muhammad Ismail Qureshi Advocates state that they also apprehend danger to life so they should also be provided guards at their own cost. SSP shall be informed in this connection immediately for making such arrangements.

Yousaf accused shall appear on the above date at the time of announcement of order on the application at 8.00 a.m.

1.8.2000
A.A

Sessions Judge
Lahore

Present: D.A for State.
Mr. Muhammad Ismail Qureshi
Ch. Ghulam Mustafa Advocates
counsel for complainant.
Accused on bail.

I am too busy in studying the file of this case for its final decision either on 5.8.2000 or any date earlier. Therefore, the petition moved by the prosecution for forfeiting the bail bonds is adjourned for orders on 3.8.2000 at 2.00 p.m.

2.8.2000
A.A

Sessions Judge
Lahore

Video Cassettes (P-1) and (P-5) after seeing have been re-sealed alongwith an Audio Cassette, which is already in a sealed cover and handed over to the Naib Court for safe custody.

He is also handed over the sealed parcel of diary (P-8/1-116). He shall produce this case property as and when required on the next dates.
02-8-2000.

Sessions Judge, Lahore.

Present: D.A for State.
Mr. Ghulam Mustafa Ch.
counsel for complainant.
Accused on bail.

The learned Presiding Officer is on leave today.

To be put before him for orders on the application
moved by the prosecution for forfeiting the bails bonds
on 4.8.2000 at 2.00 p.m.

3.8.2000
A.A

D/Sessions Judge
Lahore

Present: DA for State.

Mohammad Yousaf Ali, accused, on bail.

Heard.

This order shall dispose of a petition for cancellation
of bail bonds of the accused, moved by learned counsel for
complainant, forwarded by learned District Attorney.

It is stated in the petition that the trial of the
case has been concluded; that on 31-7-2000 the case was fixed
for announcement of the judgment and on this date the accused
was duty bound to present himself in the court, but he was absent
from the court deliberately and intentionally, thus the accused
has misused the concession of bail and as consequence of it the
bail bonds should be forfeited/cancelled as there is also
apprehension that the accused may abscond.

Copy of this petition was given to learned defence
counsel.

During arguments, learned defence counsel could not
justify the absence of accused on 31-7-2000 with sound reasons.
Therefore, the bail bonds are forfeited and the accused is taken

into custody and he shall be produced before this court on 05-8-2000 for final judgment.

Proceedings under Section 514 Cr.P.C against the sureties shall be initiated later on.

04-8-2000.
Khan.

Sessions Judge,
Lahore.

Present: Yousaf, accused, in custody.

Vide today's separate judgment, Yousaf, accused, has been convicted and sentenced as under:-

- 1) Under Section 295-C PPC. Death sentence and a fine of Rs. 50,000/- and in default thereof to undergo further imprisonment for six months. He shall be hanged by the neck till he is dead. The sentence of death is subject to confirmation of Hon'ble Lahore High Court and a reference shall be sent immediately.
- 2) U/s 295-A PPC. Imprisonment for ten years R.I and a fine of Rs. 50,000/- and in default thereof to undergo further imprisonment for six months.
- 3) U/S 298 PPC. Imprisonment for one year R.I and a fine of Rs. 10,000/- and in default thereof to further undergo imprisonment for one month.
- 4) U/S 298-A PPC. Imprisonment for three years R.I and a fine of Rs. 20,000/- and in default thereof to undergo further imprisonment for two months.
- 5) U/S 505(2) PPC. Imprisonment for seven years R.I and a fine of Rs. 30,000/- and in default thereof to undergo further imprisonment for three months.
- 6) U/S 420 PPC. Imprisonment for seven years and a fine of Rs. 20,000/- and in default thereof to undergo further imprisonment for two months.
- 7) U/S 406 PPC. Imprisonment for seven years R.I and a fine of Rs. 20,000/- and in default thereof to undergo further imprisonment for two months.

All the sentences, as mentioned above, shall run consecutively. The accused shall not be given the benefit of Section 382-B Cr.P.C.

Case property consisting of Audio & Video Cassettes, Diaries and the Video Cassette produced by the accused Mark ;J; shall be disposed of in accordance with the rules, after the decision of appeal or revision, if any.

Copy of the judgment has been ordered to be supplied to accused, free of costs, as and when he applies in this connection and he has been informed that he can file the appeal within seven days thereafter.

File shall be consigned to Record Room immediately after its completion.

Announced.
05-8-2000.
Khan.

Sessions Judge,
Lahore.

Since document Exh.DL is a sensitive document,
it shall be sealed immediately.

Video Cassette produced by the accused Mark 'J',
Audio Cassette P-1, Video Cassettes P-2 and P-5, Diary P-8
(1-116), and diary P-3(1-22) shall also be sealed immediately,
and kept along with the judicial file of this case as this case
property may be required at the higher forum.

05-8-2000.
Khan.

Sessions Judge,
Lahore.



11/8/2000

Statement of Muhammad Yousaf Ali,
accused, without oath.

Q-1. Have you heard and understood the charge?

Ans. Yes.

Q-2. Do you plead guilty to the charge framed against you?

Ans. No.

Q-3. Will you produce evidence in your defence?

Ans. Yes, if necessary.

R.O & A.C.
03-2-2999.



Sessions Judge,
Lahore.

11/8/2000

CASE FIR NO.70/97 DATED 29-3-1997
OFFENCES UNDER SECTIONS 295-C, 295-A,
298, 298-A, 505-Part-II, 508, 420, 406 PPC
AND SECTION 18 READ WITH SECTION 10 OF
OFFENCE OF ZINA (ENFORCEMENT OF HUDOOD)
ORDINANCE, 1979
POLICE STATION MILLAT PARK, LAHORE.



CHARGE-SHEET.

I, Mian Muhammad Jahangier, Sessions Judge, Lahore

charge you:-

"Muhammad Yousaf Ali son of Wazir Ali,
caste Rajput resident of Kothi No.218-Q,
Defence Society, Lahore".

as under:-

That you frequently while claiming and posing yourself to have resemblance with the Holy Prophet Hazrat Mohammad (Peace Be Upon Him) announced by words spoken, written and by visible representation through Audio and Video Cassettes that you are identical as such by saying 'Ana Mohammad' and continuity of Holy Prophet Hazrat Mohammad (Peace Be Upon Him) and your family members as 'Ahle-Bayt' and your followers 'Sahab-e-Raseel' and you expressed your determination and views of being the continuity of Holy Prophet Hazrat Mohammad (Peace Be Upon Him) in a Majlis i.e 'Khutba Juma' in 'Bayt-ul-Raza Mosque situated in Chowk within the area of P.S Millat Park Yateem khana, Lahore on 28-2-1997 and being so you by deceitful means and impersonation involved yourself in attempts to commit zina with innocent girls at large and collected huge amount and thereby you committed the offences punishable under Sections 295-C, 295-A, 298, 298-A, 505 Part-II, 508, 420, 406 PPC and Section 18 read with Section 10 of Offence of Zina (Enforcement of Hudood) Ordinance, 1979, which are within the cognizance of this court.

And I hereby direct that you be tried by this court for the above mentioned charges.

03-2-2000.

Khan.

Sessions Judge,
Lahore.



Certified that the charge has been read over and explained to the accused. Let his statement be recorded.

03-2-2000.
Khan.

Signature
Sessions Judge,
Lahore.



Signature
11/8/2000

State

Vs.

Yousaf

PW1

Dr. Muhammad Aslam Malik son of Malik Niaz Ali, aged 71, caste Kakay-zai, Doctor (Brig) Retired, r/o, 10-G, Askari Apartments, Ch. Khaliq-uz-Zaman Road, Karachi, on oath:-

I know Yousaf accused in this case since 1988 or 1989. I met him in the house of my friend Abdul Wahid in, House No.3-D, Sector-9, Clifton, Karachi, in the year 1988. My friend Abdul Wahid had told me that a religious person is coming in his house who will speak about religion. After "Magrab" prayer, Yousaf accused came in the house of my friend. Yousaf accused made a commentary on "Sura Ikhlas", which I liked. Then, after four or five months, Yousaf accused again came in the house of my friend. I was again called by my friend to attend the "Majlis". I attended the meeting after "Magrab" prayer. Yousaf accused threw light on different aspect of the life of Holy Prophet. Then, Yousaf accused had been coming in the house of my friend and I was called to attend the meeting. Then, in the year, 1995 Yousaf accused had meeting with me alone in the house of my friend after "magrab" prayer and he stated that as to what sacrifice I can give in lieu of reality, told to me. I was reluctant to some extent but Yousaf accused asked me to pay Rs.2,00,000/- but I replied that I cannot ^{make} paid any such arrangement. Anyhow, I delayed this matter. Then, in the end of 1995, Yousaf accused directed to act upon what he likes and this direction was given also in the house of my friend Wahid after "Magrab" prayer. I replied that I shall make arrangement in the next meeting or next

11/8/2000



visit. Then, in the month of December 1995 Yousaf accused came in the house of my friend to whom I informed that I have made arrangements for Rs.2,00,000/- on which Yousaf accused came in my house after prayer on the next day to whom I paid the amount of Rs.2,00,000/-. Then upon on coming friday, Yousaf accused alongwith his 'mureed' attended the Juma prayer in our mosque situated in Askari Apartments. After Juma prayer, Yousaf accused alongwith his companions came to my house where after[^]while, he stated to provide the reality and thereafter while standing, he said "Ana Muhammad", whereupon, I was much surprised because no body can claim to be "Muhammad" whereas Holy Prophet Muhammad 'Peace be upon Him' is in Madina and took this impression that as he is claiming for himself as 'Muhammad', and I was still in this state of mind that the companions of Yousaf accused put ^{lands}garbets in my neck, and thereafter, the meeting was over and Yousaf accused alongwith his companions went away from my house. Besides Yousaf accused, his companions and I, no one else had attended this meeting. After his departure from my house, I thought that as to whether I should continue such meeting or not and I decided that I should attend the meetings with Yousaf accused.

2. Then, after "Magrab" waila after couple of months, I was present in the house of my friend. Commodore Retired Yousaf Siddiqui also attended the meeting. Commodore Yousaf Siddiqui put a question to Yousaf accused that from Hazrat Adam and thereafter you had been appearing as Prohpet in different times and you

11/8/2000

State

Vs.

Yousaf



also appeared 1400 years back and thereafter you came as saints "Olyia" and what is the difference/dignity ^{of} 1400 years back or now and which was more dignified/glorified and in return, Yousaf accused replied that the period 1400 years back was glorious but the glory now is unprecedented as it was ^{duty} beauty at that time ^{but} and beauty now.

At this stage, the learned District Attorney states that the remaining portion of the statement of the witness should be recorded in presence of accused. PW is bound down for the next date.

Before the making of the above mentioned permission by the District Attorney, the witness stated that his statement is over. But despite this, he may be put question by the District Attorney and that he is also to face cross examination, therefore, he has to appear on the next date.

R.O.A.C.
2.3.2000.
A.H.

Handwritten signature
SESSIONS JUDGE, LAHORE.

28-3-2000

PW-1.

of
Statement of Dr. Mohammad Aslam Malik son of Malik Niaz Ali, aged 71, caste Kakay-zai, Doctor (Brig) Retired r/o 10--G Askari Apartments, Ch. Khaliq-uz-Zaman, Road, Karachi. Recalled on oath.

Yousaf, accused, is in attendance today, who spoke that 'Anna Mohammad' for himself and the other dialogue which I narrated on the last date. I identify him. I had been meeting with Yousaf, accused, present in the court, later on. I had been meeting Yousaf, accused, later on

Handwritten notes and stamps:
1/8/2000
1/8/2000
1/8/2000

just to see the element working behind him.

XXXXX
By Mr. Saleem Abdur Rehman, learned
defence counsel.

(The witness is bound down).

To come up again today at 2.00 p.m.

R.O & A.C.
28-3-2000.

Sessions Judge,
Lahore.

PW-1.

Statement of Dr. Mohammad Aslam Malik son
of Malik Niaz Ali aged 71, caste Kakay-zai
Doctor (Brig) Retired r/o 10-G, Askari
Apartments, Ch. Khaliq-uz-Zaman Road,
Karachi, Recalled on oath.

XXXXX

By Mr. Saleem Abdur Rehman, learned
defence counsel.

It is correct that the word 'liar'^a in English
is equal to word 'Kazab' in Arabic. It is incorrect that
I never served as Brig., in the Pakistan Army. It is correct
that I served in the Pakistan Navy but my rank was Brig.,
in the Pakistan Army and that I was given retirement as
Brig., from the Pakistan Army. It is correct that I served
as Commodore in the Pakistan Navy. Volunteers that Commodore
in Pakistan Navy is equivalent to Brig., in Pakistan Army.
I specialized in the field of Radiology. If I have impression
about a patient that he is having a broken bone, then in
order to confirm my impression I shall refer him to Doctor
or Specialist in the field. I shall refer the patient to the
Doctor, who is expert in performing the X-ray. It is correct
that after examining the X-ray, I would confirm my impression
that as to whether the bone is broken or not. My memory is
already/^{good} because I am still working in the Hospital. My
statement was recorded by the police. It was recorded in
Karachi on 20-4-1997 in the evening time. It was recorded

in the house of Mr. Mohammed Akram Rana. No one was present at the time of recording my statement. Noaman Elahi, Mohammed Akram, Yousaf Siddiquei, Mohammad Arshad and Mohammad Ali Abubakar were present in the house of Mohammed Akram Rana but they were not present at the time of recording of my statement. I was informed on telephone about recording of my statement. Mr. Mohammed Akram Rana informed me about recording of my statement. Khushi Mohammad, Sub-Inspector, had recorded my statement. It is incorrect to suggest that I made arrangements for availability of the prosecution witnesses at the time of recording my statement. Police told me that my statement is to be recorded in connection with a case registered against Yousaf at Lahore. I was informed about the nature of the case. It is incorrect to suggest that as a consequence of conspiracy and that I induced others to be witness in this case. Akram Rana was known to me since 1992. Commodore Mr. Siddique was known to me since 1988. Noman Elahi was known to me since 1993. It is correct that Noman Elahi and Akram Rana are my 'Murid', and it is correct that I am their 'Murshid'. It is not essential that the 'Murid' should follow his 'Murshid'. The relationship ⁱⁿ between 'Murshid' and 'Murid' is that of guidance. Except the persons, as mentioned above, no other PWs, is my 'Murid'. It is incorrect that I applied my spiritual guidance to call the above mentioned witnesses and to become witnesses in this case. It was not necessary to use my spiritual guidance for becoming of the above mentioned persons as witnesses in this case because the above mentioned persons had their own grievance or views to become a witness in this case. I did mention about giving a amount of rupees two lacs to the accused in my statement recorded under Section 161 Cr.P.C. Confronted with.



Exh. DA, where there is no mention of giving an amount of rupees two lacs, or where it is not so recorded. I do not remember if I stated before police that Yousaf, accused, claimed himself as to be 'Imam-e-Waqt'. I met Abdul Wahab finally in August, 1996, in his house. I had no contact directly or indirectly with Abdul Wahab after 1996. He never visited my house after 1996. I remember that Commodore Yousaf Siddiqui apart from others was present at the time of pronouncement by Yousaf, accused, as 'Anna Mohammad'.

At this stage, the learned defence counsel states that he has used the word 'saying' and not the 'pronouncement'.

This objection shall be examined at the stage of final arguments. Statement to continue.

XXXXX By the learned defence counsel.

I came to know about registration of this case on 20-4-1997 when Khushi Mohammad, S.I came to record my statement. My earlier reply is reply to the question that I came to know about the registration of the case on 20-4-1997 and not before that. I did not read in any newspaper about registration of the case prior to 20-4-1997. I read daily newspaper 'Nawa-e-Waqt', Karachi, and no other newspaper. I do not remember if I read about the progress in the case in the newspaper after 20-4-1997. I met Ismail Shuja Abadi, complainant of this case, in Lahore two or three months after 20-4-1997. It is incorrect that I had met him prior to the registration of the case. I have never gone to Multan for the last ten years. I met the complainant of this case in Lahore just to know as to what is happening in the progress of this



case. I met the complainant of this case after the above date for another time when the bail matter of the accused was pending in the Hon'ble Lahore High Court, Lahore and that I had met him in the premises of Lahore High Court, Lahore. It is incorrect that I was present along with the complainant in the Hon'ble Lahore High Court whenever the petition for bail was argued. I cannot claim to be well conversant in the religion. I have written two books on religion 'Islam.' The names of those books are 'Shan-e-Hazoor Bazaban-e-Haq'. and 'Azmat-e-Quran-be-Farman-e-Rehman'. I cannot give or express any such opinion that an accused is presumed to be innocent in law before his trial, either in accordance with Islamic Law or the British Law.

At this stage, Mr. Ismail Qureshi, learned counsel for complainant has raised an objection that the legal question, as mentioned above, cannot be asked from the witness for testing his knowledge over the law.

This objection shall be examined at the stage of final arguments.

XXXXX By the learned defence counsel.

(Court time is over. The witness is bound down for the next date.)

R.O & A.C.
28-3-2000.

Sessions Judge,
Lahore.

Khan.

29-3-2000.

FW-1. Statement of Dr. Mohammad Aslam Malik son of Malik Niaz Ali aged 71, caste Kakay-zai Doctor (Brig) retired. Recalled on oath.

XXXXX By the learned defence counsel.

I do not remember as to when Yousaf, accused, was



arrested in this case. Even I do not remember the month in which he was arrested. When my statement was recorded, I

came to know that Yousaf, accused, was arrested in this case.

I came to know through Abubakar that Yousaf, accused, has maintained a diary, and I had seen the photo copy of the

diary. It is correct that weekly 'Takbeer' a magazine is published from Karachi. I know Tahir, Reporter of this

Magazine. Tahir came to me and I expressed my views before him. I do not know if Tahir is witness in this case. I

told him that Yousaf, accused, claimed himself to be

'Mohammad' as Holy Prophet. I do not remember the details of my views expressed before him. I do not know if the

allegations against the accused were published for the

first time in 'Takbeer' Magazine but same were published

in this Magazine. It is incorrect to suggest that the

allegations^{on} Yousaf, accused, were published in the Magazine at our instance. It is correct that the photographs were

published in this Magazine. It is incorrect to suggest that

I had provided these photographs in the Magazine. I cannot

tell about the edition of the Magazine in which the photographs of the accused were published. However, I remember that

the edition of the Magazine was relating to the month of

April, but I do not remember that the edition was published

in the start of April or in the end of April. It is incorrect

to suggest that my memory is not correct. It is correct that

the book known as 'Azmat-e-Quran Ba-Farman-e-Rehman Bashir or

Insaan' has been written by me as its author, which is Exh.

A Muslim means that person who recites 'Kalma Tayyaba'

“اَللّٰهُ اَكْبَرُ” It is correct that there is dedication

PW-1.

-:9:-

of this book. This book was published in Faisalabad and its edition came to me in the month of January, 1996. I met Yousaf, accused, in the house of Abdul Wahid for the last time in August, 1996, in presence of Abdul Wahid. It is incorrect that I became 'Murid' of Yousaf, accused. I am 'Murdi' ^{ab} Sufi Ghulam Rasool of Ichhra, Lahore. He has died. I do not know as to with whom Yousaf, accused, has given the 'Bayat'. It is correct that the word 'Abul Hasnain' written in the dedication of the book has been used by me for Yousaf, accused, who is present in the court. Volunteers that I / had sent the book and its dedication for publication in the month of September, 1995 and its edition after publication came to me in the month of January, 1996, and that Yousaf, accused, was not exposed when the book was written by me or when the manuscript was sent for publication. I did not ask the publisher to withdraw the dedication, particularly the word, as mentioned above, / simply ^{Volunteers that} for the reason that after the pronouncement made by Yousaf, accused, I preferred to remain with him just to know the reality and the element on basis of which he had pronounced himself to be as 'Mohammad'. I did not feel it necessary for deletion of the words, as mentioned above, in the dedication. Volunteers that later ⁱⁿ on the edition the words, as mentioned above, were not used. Even the words, as mentioned above, were never written in any edition. Later on, in the dedication the words 'مجھے کیا کیا عطا کیا گیا بلکہ کیا نہیں عطا کیا گیا' were got incorporated by Yousaf, accused. Since I was with him, so the words in his appreciation were written in the dedication, on his dictation. The book Exh.DB was not written on the dictation of Yousaf, accused.

I have heard it that the 'Murdi' in general give gifts etc., to their 'Murshid'. It is incorrect that I paid

rupees two lacs to Yousaf, accused, as 'Nazrana'. Volunteers that this amount was got from me under coercion. However, it is correct that I did not pay the money, as mentioned above, on a gun point. My financial position is stable. It is correct that some denial made by Yousaf, accused, was published in the editions of 'Nawa-e-Waqt' dated 24, 26, 27 and 29th of March, 1997, which I read.

(PW is bound down for the next date)

R.O & A.C.
29-3-2000.

Khan.

30-3-2000.

PW-1.

Statement of Dr. Mohammad Aslam Malik,
son of Malik Niaz Ali.
Recalled on 29th.

Sessions Judge,
Lahore.

XXXXX By Mr. Saleem Abdur Rehman, learned defence counsel.

At this stage, the learned defence counsel want to put a question to the witness by confronting a news published in daily 'Nawa-e-Waqt' dated 26-3-1997 and the learned defence counsel is producing an attested photo copy by stating that the original is with them and they cannot provide the same. This question or the attested photo copy of the document cannot be put to the witness unless and until the original is brought. If desired, the learned defence counsel may call for the relevant record of the daily 'Nawa-e-Waqt' and at present the question may be kept pending.

XXXXX By Mr. Saleem Abdur Rehman, learned defence counsel.

I do not remember the number of meetings which I attended with Yousaf, accused, after December, 1995 and prior to August, 1996. It is possible that I attended five or six meetings. I do not remember any specific subject which was discussed in the meetings in between the period, as mentioned above. However,

PW-1.

there was discussion on some subjects relating to the Holy Quran in these meetings. There was no such discussion on the subject ^{of} gambling, drinking and zina. Volunteers ^{that} I have already stated about the objectionable subjects discussed by Yousaf, accused. I do not understand the meaning of the word 'Tajassas' in the mind of the accused but I understand that the 'Tajassas' means to get the information. I did not point out the claim/pronouncement made by the accused in between the period from August, 1996 to 20-4-1997, because I could not take the law into my hands, and that I did not point out this pronouncement of the accused publically. It is incorrect to suggest that my silence was deliberate. It is incorrect to suggest that I did not deliberately mention the month of December, 1995 in my statement under Section 161 Cr.P.C. Yousaf, accused, was appearing to be normal during his association with me for the period over eight or nine years. My relations with Yousaf, accused, were normal or good during the period of eight or nine years with regard to my association with him. The pronouncement made by Yousaf, accused, as 'Anna Mohammad' was self explanatory, therefore, there was no need to have any further explanation from him. It is correct that accused did not say 'Anna Mohammad-bin-Abdullah' but he pronounced as 'Anna Mohammad'. The way in which the defence counsel states 'Anna Mohammad' means that he is mocking but when the accused pronounced as 'Anna Mohammad' for himself and the way in which he stated it meant that he was claiming himself to be 'Prophet Mohammad'. It is incorrect to suggest that 'an impression is always an impression' but it is some thing confirm. It is incorrect that if some one gives an impression of a thing, the impression is taken otherwise by the person to

Whom, the impression is given. Volunteers that the impression
given by the accused was confirmed. I have not read any book
written by 'Maulana Abdur Rehman Ashrafi'. I have not read any
-na
press statement made by Maula/Abdul Sattar Niazi relating to
this case. I do not remember if I read the statement of Maulana
Abdul Sattar Khan Niazi in 'Nawa-e-Waqt' daily dated 9-7-1997
of Lahore edition. I have heard the name of 'Maulana Abdul
Sattar Niazi. Volunteers that as M.N.A. I have no concern with
him with regard to his being a religious scholar. I have not
read the FIR of this case. It is incorrect to suggest that
Yousaf, accused, in meetings with me expressed his deep love
and affection for the Holy Prophet(P.B.U.H). Volunteers that
he showed his love for another instead of Holy Prophet/^{Mohammad}(P.B.U.H),
or 'Mohammad-e-Arbi'. Mohammad-e-Arbi means that who born in
Macca and went to Madina after 'Hijrat'. The accused in the
meetings with me had stated about the Holy Prophet(P.B.U.H).
Darood Sharif was not read regularly in those meetings. It is
correct that that it is Allah Almighty, who knows 'Batin' (inner)
but this capability may be given by Allah Almighty to any body.
It is correct that I am not one of those persons. It is correct
that Yousaf, accused, performed prayer when I was Imam of that
prayer, behind me finally prior to his pronouncement as 'Anna
Mohammed'. It might be that any Prophet perform prayer behind
any one but it is not in my knowledge. It is correct that if
Ismail Shujaabadi had not got the case registered, I will have
not got the case registered. It is incorrect that I used this
case as platform for 'Majlis-e-Khatam-e-Nabuwat! It is correct
that I belong to 'Naqshbani Qadri School of thought.

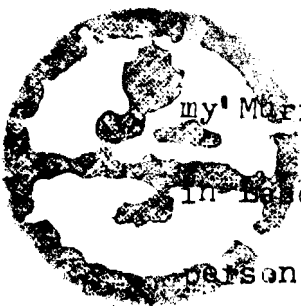
(PW is bound down for the next date)

Sessions Judge,

PW-1. Statement of Dr. Mohammad Aslam Malik, son of Malik Niaz Ali aged 71 years, caste Kakay-zai Doctor (Brig) retired. Recalled on oath.

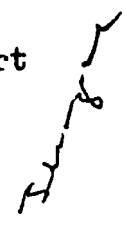
XXXXX By Mr. Saleem Abdur Rehman, learned defence counsel.

I did not state before police that despite pronouncement of 'Anna Mohammad' by Yousaf, accused, I remained in touch with him. I did not state before police relating to the month of December, 1995 in which Yousaf, accused, had pronounced to be 'Anna Mohammad'. It is correct that I had asked to the police about nature of the case and that as to why my statement is being recorded. Police told me in reply that Yousaf, accused, has made pronouncement as 'Anna Mohammad', so as to what is the knowledge with me in this regard. Police told me that who is the complainant in this case. It is incorrect to suggest that I took lot of interest in the progress of this case. I came in the High Court when Mr. Ismail Qureshi, Advocate-counsel for the complainant called me there. I had read in the newspaper about the claim of Yousaf, accused, that he believes on 'Khatam-e-Nabuwat'. Anyhow, I do not remember the exact sentences used by Yousaf, accused. I do not remember if Yousaf, accused, in his claim used 'Kalma Tayyaba' and I only remember the gist of the claim of Yousaf, accused. The gist of the claim/declaration of Yousaf, accused, was that he negates this thing that he never declared to be 'Anna Mohammad' but I was not convinced from his declaration because he had made pronouncement, as above, in my presence. I had heard that there was much shouting about the declaration of being 'Anna Mohammad' by Yousaf, accused, therefore, he felt the necessity of making announcement in the newspaper. I do not convene meetings of



my 'Murid' in Lahore but I attend the 'Urs' of my Murshad
in Lahore. I have some 'Murid' in Lahore. I do not know any
person named 'Sajid'. I know Sohail Zia but he is not my

'Murid'. I personally know that Sohail Zia is witness in
this case. I did not inquire from the police as to who provided
my name to the police. Again said Akram Rana had provided my
name. I did not bother to know as to who provided my name to
the police. Noman is son-in-law of Rana Akram. I do not know
if the police employees stayed for one night in the house of
Rana Akram. If some one recites 'Kalma Tayyaba' before me, I would
assess the reality out of it by first assessing about the
personality of the person. My principles of assessing would
be different in case of a new comer and a person known to me
for the last many years. In case of a new comer, I shall evaluate
about him by his style of reciting the 'Kalma Tayyaba'. I have
not read that who recites 'Kalma Tayyab' is exactly a Muslim. It
is incorrect that my reply is against the first Hadith of Bukhari
Sharif. It is incorrect to suggest that my statement in the court
to the extent of remaining in touch with Yousaf, accused, after
his pronouncement as 'Anna Mohammad' is after thought and a
cooked up story. It is incorrect to suggest that my conflict with
Yousaf, accused, started in the month of December, 1996. It is
incorrect to suggest that I have falsely deposed before this court.
It is incorrect to suggest that due to pronouncement of 'Anna
Mohammad' By Yousaf, accused was no offence so far as my thinking
is concerned. Volunteers that it was in my knowledge that he had
said some thing wrong but I was not sure that same is an offence
under Pakistan Penal Code. I have heard that our Holy Prophet
(P.B.U.M) said that whosoever after the Holy Prophet (P.B.U.M) claims



to be Prophet is 'Mardood' and that person is also 'Mardood' who levels false allegation. It is in my knowledge that Yousaf, accused, has written some books. I have read those books. It is in my knowledge that Yousaf accused had ^{written} many articles in Pakistan newspaper. I have not read all those articles. I had disagreed with the article written by Yousaf, accused, in the newspaper in which he wrote about 'Imam-e-Waqt'. Volunteers ~~that xxxxxx~~ that such article substantiates my statement in the court. Yousaf accused had claimed himself indirectly to be Imam-e-Waqt in those articles got published by him in the newspaper. It is correct that Yousaf accused did not claim himself as "Una Muhammad" in those articles.

During my association with Yousaf accused for 8/9 years I could know that he remained army personnel but I could not know his back ground and his prefoil.

I have read the press-clipping dated 26-3-1997 in Daily 'Nawa-e-Waqt', the certified copy of which is Exh.DC.

Note. In connection with the above question, an application for summoning the original record of the newspaper was moved by the accused through his counsel and the learned District Attorney, assisted by learned counsel for complainant, have agreed that in summoning the original record inordinate delay can cause in the trial of this case, therefore, the defence may be allowed to ask the questions by putting the attested copy of the press-clipping. Therefore, the above question has been allowed and the application stands disposed.

XXXXX By the learned defence counsel.

As per my information Exh.DA was not exactly published in the daily 'Nawa-e-Waqt' Karachi. I cannot explain the

different in between the news published in daily 'Nawa-e-Waqt' Karachi and the press-clipping Exh.Dc. Volunteers that I do not believe the press-clipping Exh.DD to be correct, and I repudiate the same. It is incorrect to suggest that I have told a lie about the arrest of the accused. It is incorrect to suggest that in some one says about Holy Prophet (P.B.U.M) as 'Mohammad-e-Arabi'; he is confining the Holy Prophet(P.B.U.M) to the extent of Macca and Madina and it amounts to 'Toheen-e-Risalet! It is correct that I belong to 'Naqshbandi Qadri'school of thought. Hazrat Sheikh Abdul Qadir Jillani belonged to Qadri school of thought. I belong to 'Ahl-e-Sunnat' school of thought. I have not read the book titled as 'Secret of Secrets' of Hazrat Abdul Qadir Jillani, interpreted by 'Sheikh Tosun Bayrak Al-Jerrashi Al-Halveti'.

(PW is bound down for the next date)

R.O & A.C.
05-4-2000.-

Khan.



[Signature]
Sessions Judge,
Lahore.

07-4-2000.

PW-1. Statement of Dr.Mohammad Aslam Malik
son of Malik Niaz Ali aged 71 years.
Recalled on oath.

XXXXX By Mr.Saleem Abdur Rehman,learned
defence counsel.

The words 'buty' and 'duty' used by the accused were self explanatory. I have not read the books written by Allama Mohammad Iqbal completely. My date of birth is 27th January,1929. I have read 'Sura Araaf'. Even I have read the Holy Quran entirely. No one told to me prior to December, 1995 that accused Yousaf earlier pronounced to be 'Anna Mohammad'. It is correct that Yousaf, accused, had not said ~~Anna Mohammad~~ to be 'Anna Nabi'.

PW-1.

-:17:-

I know the 'Urdu' translation of '

which is as under:-

"

ان پر امدن کی اور دیر صلوة ستر

XXXXX By the learned defence counsel.

" اہل ہر " means Holy Prophet (Mohammad Peace Be Upon Him). There are ninety names of our Holy Prophet (Peace Be Upon Him). I do not remember orally the whole names of our Holy Prophet (P.B.U.B) and particularly ' اہل اضر ظاہر باطن ' There are ninety nine Names of Allah Almighty. " اہل اضر ظاہر باطن " are Names of Allah Almighty. I do not know the name known as 'Hussain-Bin-Manseer Hallaj. It is incorrect to suggest that I have falsely deposed in the court. It is correct that being Ahl-e-Sunnat' I say 'Ya Raseel Allah' for Holy Prophet (Peace Be Upon Him). It is incorrect to suggest that I have deposed against Yousaf, accused, due to personal enmity. Yousaf, accused, was sitting on the chair and he stood up and said 'Anna Mohammad' and this was the way he declared to be 'Anna Mohammad'.

R.O & A.C.
07-4-2000.

Sessions Judge,
Lahore.

Khan.

11/8

PW-2.

Statement of Mohammad Akram Rana,
son of Rana Mohammad Tufail, caste
Rajput, aged 61 years, Manager Pharmaceutical
Company, Karachi, r/o 3-B III East Street,
Phase-I, Defence Housing Authority, Karachi,
on oath.

I know Yousaf Ali, accused, present in the court.

* I met him in the house of Abdul Wahid at Karachi, in the year 1994. Yousaf Ali, accused, delivered speech in the house of Abdul Wahid in which there was recitation of Holy Quran and while reciting so he said that the Holy Prophet (P.B.U.H) is present in the world even today in the form of human being, and also amongst us. Upon a question asked by some one in the house of Abdul Wahid that our Holy Prophet (P.B.U.H.) lived very simple life, on which Yousaf Ali, accused, replied that ^{years} fourteen hundred back the tradition was old and now the tradition is modern and that glamour/pump and show is the need of the day. In other words the modern life is the need of the day. This mehfil was held in the month of January or February, 1994. Besides it, Yousaf Ali, accused, said that if some one can see, he may see, and if some one can identify, he may identify the Holy Prophet (P.B.U.H) to be present amongst us. After it this meeting was over.

The next meeting was held in the month of September, 1995

I asked a question to Yousaf Ali that as to whether he is writing tafseer or tafheem of Holy Quran, on which he replied in affirmative. I demanded a copy of tafseer or tafheem of Holy Quran written by him, on which he asked to me as to what price can I pay. I was surprised to hear the reply as to what can be the price of Holy Quran. Anyhow, I said that I can pay an amount of rupees one lac for obtaining the book. Then this meeting was



also over. Then I was receiving messages for payment of rupees one lac but I could not pay. Then, once in the month of November, 1995 I went to the house of Yousaf Ali, situated in Shadman, Lahore in the evening time, and I came to know that he was going to Islamabad and he asked me to accompany him upto the Lahore Airport. While going to Lahore Airport, in the vehicle alongwith two other companions of Yousaf Ali, Yousaf Ali shortened his demand of rupees one lac to rupees fifty thousand. But the time elapsed and I could not pay even the cash amount of rupees fifty thousand.

Then, when I had to proceed for Hajj in the month of April, 1996, I received a message for payment of money, on which I paid rupees twenty five thousand to Yousaf Ali. On which he said that you have come very close to Allah Almighty so I disclose a reality in your presence. At that moment, many other people were present in the meeting, held in the house of Abdul Wahad in Clifton, Karachi. Yousaf Ali carried me to another connected room but the intervening door was open and he asked me to close my eyes, on which I closed my eyes, whereafter he asked me to recite 'Darood Sharif', on which I recited 'Darood Sharif' and then he asked me to open the eyes and inquired from me as to whether I have seen any thing, on which I said I have not seen any thing, on which he (Yousaf Ali, accused) embraced me and said ~~xxxxxx~~ 'Bismillah' that I am the 'Mohammad Mustafa', and further said that I have concealed this reality and you are also supposed to conceal this reality and this is the 'tafheem-e-Quran' tafseer-e-Quran' and 'Zinda Quran' and also 'Noor-e-Quran'. On hearing so, I felt that I was haphnatized by the words and dialogues spoken by Yousaf Ali, accused. On which I felt that I

have to come out from this dilemma. Thereafter, I consulted with the Ulma, to whom I narrated the above statement, on which the Ulma informed me that the person concerned is liable to be murdered.

XXXXX By Mr. Saleem Abdur-Rehman, learned defence counsel.

Before reaching the Mehfil held in the year 1994, I was introduced about Yousaf Ali, accused. Since I was hearing other 'Ulma-e-Karam', therefore, I also went to hear Yousaf Ali, accused, as other 'Ulma-e-Din'. One Aslam Sheikh had introduced about Yousaf Ali, accused. Volunteers that Yousaf Ali was famous at Karachi because he used to visit 'Jimkhana' as well. I had once heard the speech of Yousaf Ali, accused, in Jimkhana Clum at Karachi. The subject of this speech was the recitation of Holy Quran. It is correct that I am Murid of Brig. Aslam (PW-1). The relationship in between Pir and Murid is just teaching to the Murid. Brig. Aslam (PW), my Pir did not inform me about any objectionable speech delivered by Yousaf Ali, accused. Volunteers that I had informed him about the objectionable speech of Yousaf Ali, accused. As soon as Yousaf, Accused, said that he is the 'Mohammad Mustafa' I immediately informed to my Pir. On which he said that he is already probing into the matter and he feels that some sort of fraud is being committed. I am Graduate. I read ^{all} the newspapers.

I came to know about registration of the case against Yousaf Ali, accused, in April, 1997. I read about registration of the case in the newspaper. I also read about arrest of Yousaf Ali, accused, in the newspaper. I have met the complainant of this case. I have met the complainant of this case after registration of the

case, Since I had concern with the facts of this case. Therefore, I met him. I had met him in the end of March, 1997. I had been meeting with the complainant after March, 1997.

(PW is bound down for the next date.

R.O & A.C.
20-4-2000.

Khan.




Sessions Judge,
Lahore.

21-4-2000.

PW-2. Statement of Mohammad Akram Rana.
Recalled on oath.

It is correct that I am a Muslim.

Note. Upon question put by the learned defence counsel
the witness has recited five Kalma and he could not
recite sixth Kalma with perfection.

XXXXX It is incorrect to suggest that I do not know the
four conditions of Wazu. I do not know the verbatim of four
conditions. However, I know the procedure of Wazu.

Note. On question put by the learned defence counsel
the witness has pointed out the procedure of
Wazu from start to end.

XXXXX By the learned defence counsel.

My statement u/s 161 was recorded by the police.

It stated before police about month and year of my visit meeting
with the accused. Confronted with Exh.DD where it is not so
recorded. I did not state before police that Aslam Sheikh got
the meeting arranged with the accused. I did not state before
police that I met Yousaf, accused, in his house situated in
Shadman at Lahore. I stated before police that when Yousaf,
accused, claimed himself to be 'Mohammad Mustafa', Brig. Aslam
was present in that meeting. Volunteers that Brig. Aslam was

busy in his Wazifa after Maghrib prayer. I cannot say if Brig. Aslam heard Yousaf Ali, accused, while claiming for himself to be 'Mohammad Mustafa'. Volunteers that he was away from me. I stated before police that when I was present in another room, the intervening door was open. Confronted with Exh. DD where it is not so recorded. Police recorded my statement in my house at Karachi, and this statement was recorded on 20-4-1997. My statement was recorded in presence of Brig. Aslam, Commodore and Yousaf Siddiqui, Noman Elahi, Ali Abubakar, /Capt. Mohammad Arshad. I had called them in my house on telephone. It is incorrect that apart from Brig. Aslam, etc. as mentioned above, Haji Mohammad Hanif, Mohammad Hassan Lakhani and Atif Siddiqui were also present. Police informed me to record the statements of Brig. Aslam etc. as well, so I called them in my house. I had already their telephone numbers with me. It is incorrect to suggest that as to conspiracy all of them were already present. Police told me that a case has been registered against Yousaf, accused, for claiming himself to be Rasool Allah, so our statements have to be recorded in this reference. I know Sajid Munir Dar, PW, in this case. I do not know if he gave my name to the police. I did not ask the police as to where from my particulars were obtained. It is incorrect to suggest that I called Mrs. Tayyaba Yousaf Ali, wife of the accused, on 2nd February, 1997 from Karachi to Lahore on telephone. It is incorrect to suggest that not simply I talked on telephone with wife of Yousaf, accused, but also attempted twice to abduct the daughter of Yousaf, accused. It is incorrect to suggest that I also stated that it was some spiritual power, who failed my designs. It is correct that Noaman Elahi, PW, in this case, is



my son-in-law. It is further correct that Aslam Sheikh is

father of my son-in-law. I became Murid of my Murshid in

the year 1992. My son-in-law is also Murid of Brig. Aslam.

It is incorrect that in the month of December, 1995, Brig.,

Aslam told me that in his presence Yousaf, accused, stated

for himself 'Anna Mohammed'. ~~Volunteers~~ that infact in

April, 1996 I informed about such claim of Yousaf, accused

to Brig. Aslam and then we exchanged our views and he stated

that it is already in his knowledge and it appears as if

some fraud is being played. Besides me, Yousaf, accused, also

claimed for himself to be Rasool Allah in presence of Yousaf

Siddiqui, Commodore, Brig. Aslam, Noman Elahi, Sohail Raza

and Sajjad Mir Dar, and Capt. Arshad as well. In April, 1996

I had gone to perform Hajj and when I came back, then from

July to September, the people contacted me that as to what

happened with me because the incident of claiming as Rasool

Allah by Yousaf, accused, was happening with all of them, and

thereafter it started publishing in the newspapers about

claim of Yousaf, accused and thereafter the press reporters

also got me contacted with them. I have not stated that I

do not know Sajid Munir Dar, PW. Sohail and Sajid Mir are

residents of Lahore. After publication in the newspaper

I had been meeting with them. I also read in the newspapers

about claiming of Yousaf, accused, as Rasool Allah in between

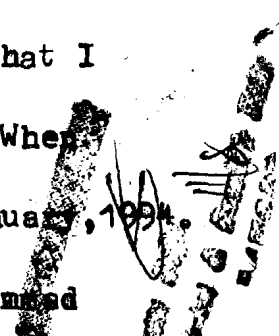
March and April, 1997. I had read contradiction made by

Yousaf, accused, in daily 'Nawa-e-Waqt'. It is correct that I

had read press-clipping in daily 'Nawa-e-Waqt' Exh.DC. When

I met Yousaf, accused, in the first meeting held in January, 1994.

Again said in the begining of 1994 he stated that Mohammed



(P.B.U.H) is present in the Mehfil and if some one has got the power to see, he can see or smell or identify. and I did not like this saying of Yousaf, accused. Thereafter I had been meeting with Yousaf, accused in Lahore as well as in Karachi prior to September, 1995. Perhaps 15 or 16 times. Yousaf, accused, also spoke highly objectionable in those meetings. Volunteers that in some indirect form. Since all these things were unnecessary, so I did not state about these things in my statement before police. I used to attend meetings to learn Holy Quran but besides that the sentences highly objectionable as stated by me above, were spoken by Yousaf, accused.

(PW is bound down for the next date)

R.O & A.C.
21-4-2000.

Sessions Judge,
Lahore.

Khan.

24-4-2000/

PW-2.

Statement of Mohammad Akram Rana,
Recalled on oath.

XXXXX

By the learned defence counsel.

I do not know if the registration of the case was published in the newspaper on the next day. I had come to know about arrest of the accused within 2 or 3 days. I made my statement before police when it was desired by the police. If the police had desired not to record my statement, even then I had stressed to record my statement or I had protested in the court. It is incorrect to suggest that I got recorded my statement late because I wished that the statements of other eye witnesses should be recorded first and under my supervision. Volunteers that every body was prepared to get the statement recorded. I had given interview to the newspaper with regard to

my statement. It was given to 'Ummat' and 'Takbeer'. It was published on 22-4-1997. Volunteers that when the newspapers had approached me. It is correct that an Alme-Din can teach the Holy Quran, and who have full knowledge of Holy Quran. I cannot say if the accused is an Alme-Din. Volunteers that the accused acted as impostor as calculated by me. There was no objectionable discussion in each Mehfil prior to September, 1995, otherwise who could go in such a Mehfil. All such meetings prior to September, 1995 were arranged either in Lahore or in Karachi. Four or five meetings were arranged in the house of Abdul Wahid at Karachi. It is incorrect to suggest that I had not visited the house of Abdul Wahid. I can tell the location of the house of Abdul Wahid in Karachi. It is correct that I am a man of ordinary prudence. Volunteers that of a reasonable prudence. It is incorrect to suggest that I could not understand the thinking of accused. Volunteers that when there was exposure in couple of meetings about accused, I had understood what he was. I do not know if Yousaf, accused, was delivering Khutba of Juma on every Juma in mosque known 'Baitul Raza' in Yateemkhana Chowk, Lahore. It is correct that once I went alongwith Yousaf, accused, in the said mosque. Volunteers that I was carried by Yousaf, accused. I had met Yousaf, accused, twice in between September, 1995 to November, 1995. Since I was not asked about these two meetings and I disclosed about those meetings, which were asked, therefore, I could not disclose about these two meetings held in between September, 1995 to November, 1995. I do not know as to where these two meetings were held because these might have held in Lahore or in Karachi.

22-4-97

It is correct that the accused had delivered objectionable or /
speeches in those meetings, which could be in 'Urdu' as under:-

” اپنی گفتگو کو نمایاں کرنے کے لیے اور اس کی گفتگو میں

دوسری گفتگو کا مکمل ثابت کرنے کے لیے ان نے
مترجم کی مصداقت کر میں گئے۔ ” ان کو درجن کا حاصل

کا پیر تو مترجم کا شائبہ دیں گے۔ ” ان کو ممبر

بتائے میں پیر کیا دیتا ہے ہیں۔ پیر کیا دیتا ہے

کیا کیا دیتا ہے میں اور پیر کیا محبوب مترجم ہے میں

اللہ تعالیٰ سبحانہ تعالیٰ کے پیر اس کی تشریح کے لیے

امام حققت لعد مرد کا حل مرد و مجید محبوب

انجیل احمد محبوب حقیقی ہے میں۔

امام حققت کے مدد و مقرران کی

تفسیر کو کا بن جان سکتا۔

مقرران کا ان کی تفسیر میں حققت ابو بکر

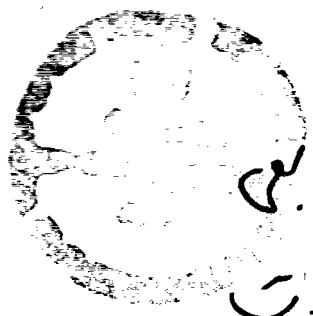
صدیق احمدی اللہ تعالیٰ عنہ۔ حققت عمر خالص

یعنی اللہ تعالیٰ عنہ۔ حققت عثمان غنی رضی

اللہ تعالیٰ عنہ۔ حققت علی کریم اللہ و حبیبہ

احباب اسرار الہیہ۔ آغا خان دہلی بیٹ اور

جباری و سادی امام حققت میں۔ یہ

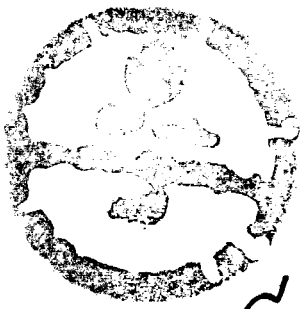


قرآن نالائق ہی میں۔ اہل ترین تعزیریں ہی
میں اور مذہب قرآن ہی۔ قرآن کی شہادت
دراصل اپنے آپ کی شہادت ہے۔ لہذا کسی
کو یہ شہادت حاصل نہیں ہو سکتی، جب تک ان
کو دیکھو نہ لے، جن کا یہ بیان ہے، جن کا یہ صدمہ
ہے، جب کسی کو چہرہ رسول تعجب ہو جائے گا
ان کو قرآن ملے گا سوچ جائے گا، اہم حقیقت در
حقیقت صمد کامل کا دوسرا نام ہے، ہمیں
(اللہ تعالیٰ کی طرف اشارہ کرتے ہوئے کہا)
خلوت حاصل میں یہ بیفام صمد مرہم متعین
کے اہم بننے کی دلی کریم، یا ہمیں یہ سلیفہ
کہا یا لکھا کہ ہم متعین کے اہم بننے کی دلی
کریم۔ اہم حقیقت کوئی نئی بات میں ہے،
حضرت آدم سے اہم حقیقت صمد کامل آغاز
حقیقت سے لے کر آج، یہی جاری لے کر ساری
حقیقت ہے، اہم حقیقت اک خوش نصیب
ترین بہانہ کا ٹائٹل ہے جسے اللہ تعالیٰ کی
سربازی کے لیے راز اور حلقہ کی کارستانی
پر اپنا اپنا محبوب بنائیں، ہمیں یہ بشارت

سبوتی ہے کہ بہت جلد علمائوں کی گفت
 مجال مغربے والی ہے، عہد حق آنے والی ہے
 جب یار کتان کی ہاں یا نہ میں دنیا وقت کے
 ضعیف سزا کر دیں گے۔ فوش فحش ترک کر
 کا وسیلہ بنیں گے اور عافیت پسند ورے تباہ
 و سر بار شربا بنیں گے، حقیقی احامت تو ہمیں
 حاصل ہے، ظاہر سربازی کی ہم دنوں کو
 ضرورت ہے آپ میں سے کون ہے جو عمل
 ثابت کر سکے کہ اسے محبوب حقیقی (سر تعالیٰ)
 سب سے زیادہ پیارے ہیں، اسیا ہاں باپ اپنے
 بیٹوں کو، بپے اپنے ماں باپ کو، بیوی شوہر کو
 اور مال دار اپنے مال کو قربان کرے گا
 تیار ہے، جو دن دن سب چیزوں کو قربان
 کر دے گا وہ کامل شہی کی سوانہ حاصل کرے
 گا۔ کیا آپ محبوب حقیقی کو ملنا چاہتے ہیں
 دہ آپ سے ضرور ملیں گے،

سب سے

کیا آپ کو محبوب حقیقی سے ملنا چاہتے ہیں
 خاص نقیب سبوتی، ان کے بغیر پیار اور
 کا اظہار ہی نہیں ہوگا، محبوب حقیقی کے ساتھ پیار
 کیا ہے؟ محبوب حقیقی کے ساتھ پیار اپنی ذات
 کے ساتھ پیار نہیں، جو کہ پیار محبوب حقیقی کی



کی صرفی سے نہ سڑکا وہاں پار میں
 اسد نقالی کا خدوات نالی شان ہے نہ
 سرشد کے ساتھ دربتل سو تو وارفتگی بھی ہو،
 "اپنی صرفی صنم سرشد کی مددنی شروع
 صبت سرشد کے ساتھ دربتل حاصل کن
 اور وارفتگی نہ دکھا وہاں صباب میں سڑکا
 کیا آپ محبوب حقیقی کے ساتھ دربتل ہو نا چاہئے
 میں کیا آپ کاں باپ سبوں لیے مال و
 دولت اک پر قربان کرنا چاہئے ہی۔ اس مرحلہ
 پر عملی مظاہرہ بھی سڑکا تھا، لہذا محفل میں
 سے کوئی اٹھنا گاڑی نہ چاہیاں پیش کرنا
 اور بیگمات بھی پیش کر دیتے تھے کیا بہ سب
 گھوٹھا دارا بنایا ہے۔

اسد نقالی کی لٹاکر دھچنریں اسدی کو
 دینے سے گریز کر رہے ہو۔ اگر یہ چیزیں
 تم سے چھین لے جائیں لہذا اگر تمہارا سہو
 لچے مر جائیں تو کیا کر لو گے۔ اس سے یہاں کہ
 خود انتقال کر جاؤ، محبوب حقیقی کے یہ
 بنایا سب کو محو دے محبوب حقیقی کے ساتھ
 موت حاصل کا عزہ اٹھائیں کیا ان سب
 چیزوں کو آپ قربان کرنے کے لئے تیار ہیں

بہت سہو

۱۱۱

State vs. #Mohammad Yousaf Ali.

—: 13:—

PW-2

تین من صحن لٹائے دو تیار رہیں تو ہرگز نہ
آئیں۔ پیچھے غڑ گئے نہ دیکھیں کسی قسم کے
پچھتاوے میں مبتلا نہ ہوں۔ اللہ کی
جہاں میں محبوب حقیقی آپ سے ملے تو
تیار رہے۔ جن صاحبان نفیب کو دیدار رسول
نفیب شوبھا۔ اتفاق فی سبیل اللہ۔ آپنی
آمد کی پائیپاں صحنہ ان کے یہ حق رکھ
دیں باقی صاحبان اپنے پاک جمع ہو کر کھینچ لیں
جب جبیت رسول صحنہ نفیب شوبھا ان کو
یہ نغمہ پیش کر دیں۔

(The witness is bound down for 2.00 p.m today)

24-4-2000.
Khan.

Sessions Judge,
Lahore.

24-4-2000.
2.00 p.m.

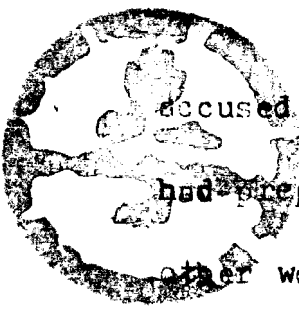
PW-2.

Statement of Mohammad Akram Rana,
Recalled on oath.

XXXXX

By Mr. Saleem Abdur Rehman, counsel for
accused.

It is incorrect to suggest that besides the offering
of keys and wives, the rest of the speech delivered by Housaf,
accused, was not objectionable. The entire speech delivered by
Housaf, accused, was objectionable. Volunteers that it was all
deception. The offering of keys and wives means that Yousaf,



accused was preparing the audience in such a way that they
~~had~~ prepared to produce their keys of the cars and wives. In
other words to surrender every thing. One Mr. Mohammad Arif

produced his wife in my presence. The wife was present at
the spot. I do not know the name of the wife. Arif was
residing in Gulshan Iqbal, Karachi. Sohail Raza and Yousaf
Siddiqui produced the keys of their Cars. When Arif,
produced his wife before Yousaf, accused, Yousaf, accused, said
that I have accepted your gift. Volunteers that one Masood
Raza acted in the same manner at Lahore. I do not know his
address. I do not know the name of his wife. It is incorrect
to suggest that I have cooked up dirty and after thought story.

I have narrated these facts before the court today because
out of discussion I had to narrate. I have not narrated these
facts any where earlier. It is incorrect to suggest that the
names, as mentioned above, are fake. Volunteers that both the
perso^{ns}/are available. I have not got their addresses with me.

The wives were present in presence of 40 or 50 persons. Besides
me, the offers were made in presence of Brig. Aslam, Yousaf
Siddiqui, Ali Abubakar, Capt. Arshad and Noman Elahi and Aslam
Sheikh as well. Except Aslam Sheikh, are are witnesses in this
case. I met Yousaf, accused, in April, 1996 as well. It is
correct that the above mentioned meeting was the last meeting
with Yousaf, accused. This meeting was held in Karachi. It
is correct that relating to this case, I was present in the
Hon'ble Lahore High Court in all proceedings. It is correct
that I used to be present in the proceedings conducted in the
Hon'ble Supreme Court of Pakistan. It is correct that I had been
taking interest in this case because no case more than it could



PW-2.

-:15:-

be an interesting case. I have heard the name of Maulana Abdul Sattar Khan Niazi. Volunteers that Maulana Abdul Sattar Niazi is that person, who after having shaved his beard came out from the mosque of Wazir Khan in the year 1953, when there was the movement of 'Khatm-e-Nabuwwat'. I had read the contradiction got published by Maulana Abdul Sattar Niazi stating therein that the accused had not committed any offence. Volunteers that on the next day the explanatory statement of Maulana Abdul Sattar Niazi was published in the newspaper that he has been misguided by some one. The contradiction was published perhaps in daily 'Khabrain'. It is correct that I read the press-clipping dated 9-7-1997 appearing in daily 'Nawa-e-Waqt' Exh.DE. Volunteers that the contradiction was published in daily 'Khabrain' dated 10-7-1997 Exh.PA, and thereafter, there was another contradiction got published by Maulana Ghulam Sarwar Qadri on 12-7-1997 in daily 'Khabrain' Exh.PB. I cannot say if the contradictions, as mentioned above, was not published in other newspapers but except 'Khabrain'. It is correct to suggest that me and my family suffer from disease known as 'schizophrenia'. It is incorrect that my family members suffer from these disease.. Volunteers that only my one son is mentally retarded. It is incorrect that my other family members also suffer from the disease, as mentioned above. I do not know if the best courses for a person claiming himself to be Prophet or that the person should be treated mad, the person should be counselled, that he should be murdered or that the criminal case should be got registered. Volunteers that I adopted the legal course. I became witness against accused as a legal course and today am standing in the court. I would have got the case registered

against the accused if this case had not been registered.

If this case had been registered in the year 1999, I would

have not waited for such a long period. It is incorrect to

suggest that I have appeared as a witness in this case due

to enmity. It is correct that in my opinion the accused has

committed a major offence. It is correct that Yousaf, accused,

committed the major crime in the month of April, 1996. If some

one in my presence 'نکوز بالله' causes insult to the Holy Book

of Quran by throwing it on the ground, I must pick up the Holy

Book of Quran and I must kiss the Holy Book of Quran and that

say 'استغفر الله'. Moreover, while for that person I must

say that you dirty man, what you have done. If some one claims

(P.B.U.M)
for himself to be the Holy Prophet, I shall carry that person

to the Police Station. It is correct that ^{when} Yousaf, accused, claimed

(P.B.U.M)
for himself to be the Holy Prophet, I did not carry him to the

Police Station. Volunteers that I myself as being the single

witness was not enough. On claiming to be Prophet by Yousaf, accused,

I obtained Fatwa from Ulma-e-Karam named Maulana Yousaf Ludhianwi,

Justice Taqi Usmani, Maulana Akram, Maulana Raiz Hassan and Maulana

Ubaiddullah. All these fatwas were oral. Volunteers that the fatwa

given by Maulana Yousaf Ludhianwi was in writing. I obtained these

Fatwas in between July to December, 1996 or onward upto March, 1997.

All these Ulmas belong to Ahle-Sunnat-wal-Jamaat School of thought.

I obtained these fatwas for confirmation of my views and also as

second opinion. It is incorrect to suggest that I have appeared

as a witness on the direction of Brig. Aslam, my Murshid. It is

correct that with the passage of time there is change in modern age.

It is incorrect to suggest that I have falsely deposed today due to enmity.

R.O & A.C.
24-4-2000.

Sessions Judge
Lahore.

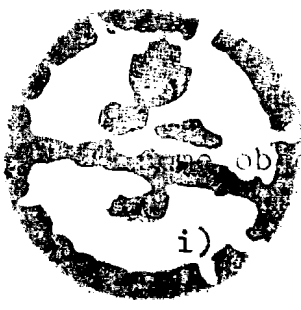
PW-3. Statement of Mohammad Ismail Shujaabadi,
s/o Haji Abdul Khaliq, caste Jat Varya,
aged 45 years, profession Shopkeeper,
r/o Muslim Town, 5-Hussain Street, Lahore,
on oath.

I am Secretary General of 'Majlis-e-Khatam-e-Nabuwwat'
of Lahore Branch. Yousaf Ali, accused, present in the court, is
resident of Defence, Lahore. Yousaf Ali, accused, claimed for
himself to be the Prophet. He claimed to be the continuity of
Hazrat Mohammad, Holy Prophet, Peace Be Upon Him and also the
resemblance of the Holy Prophet, Peace Be Upon Him. He claimed
for himself to be Mohammad-ur-Rasoolullah of this age. He
called his family members as 'Ahl-e-Bayat'. He called his
motqadeen as 'Ashab-e-Rasool', due to which the Muslims were
flared up as their sentiments were injured. Yousaf, accused,
tried to commit zina with the woman. He received the cash amount
in lacs from his followers. He defiled the Holy Prophet (P.B.U.H.).
He expressed his views, as mentioned above, on 28-2-1997 while
delivering 'Khutba Juma' in mosque known as 'Bayat-ul-Raza'
situated in Yateemkhana Chowk at Lahore. On application Exh.PC,
moved by me to SSP, Lahore, this case was registered.

After registration of the case, I produced one ^{cassette} audio/
and one video cassette before the police.

Note. At this stage, the sealed parcel has been
de-sealed.

Audio Cassette Exh.P-2 and Video Cassette P-2(1-2)
are present in the court, which I produced before the police.
Besides it, I produced 22 pages of diary of Yousaf, accused,
which Exh.P3(1-22). Articles P-1 to P-3, as mentioned above,
were taken into possession vide recovery memo Exh.PD, attested
by me.



At this stage, the learned defence counsel has raised objections, which are as under:-

- i) "Under Article 164 of Qanoon-e-Shahadat Order, it is mandatory that the permission of the trial court must be sought for producing any evidence, which has been created by mechanical devices and any such other ¹move²."

And since the prosecution has not sought or the court has not given its approval for producing such evidence, it cannot be tendered or read into evidence before the pre-requisit condition of Article 164 of Qanoon-e-Shahadat Order.

- ii) Without prejudice to Objection No.1, the defence or the accused has not been provided the copy of Audio, Video and copies of the diary allegedly written by Yousaf, accused.

- iii) And that since the photo copies of the diary are being produced in absence of the original therefore, same cannot be produced in evidence."

At this stage, the learned District Attorney also states that the Video Cassette produced in the court in the shape of Exh.P-1(1-2) are infact two independent Video Cassettes, out of which, one was produced before the Police by the complainant and the second one was produced by Athar Iqbal, PW, before the police, therefore, the Video Cassette produced Athar Iqbal be excluded from the statement of the complainant, as in case of the Video Cassette produced by Athar Iqbal, PW, the separate recovery memo has been prepared.

At this stage, the parcel has been re-sealed.

(PW is bound down for the next date.)

25-4-2000.
Khan.

Sessions Judge, Lahore.

State -:-3:- Versus Mohammad Yousaf Ali

PW-3. Statement of Mohammad Iqbal Shujaabadi,
Complainant. Recalled on oath.

I produced one audio Cassette one Video Cassette, and 22 photo stat pages of the diary of Yousaf, accused. The audio cassette is Exh.P-1, while video cassette P-2 but inadvertently I stated about two video cassettes Exh.P-2(1-2) and actually I had produced only video one cassette Exh.P-2. Alongwith Application Exh.P C, photo copy of one page of diary Exh.P-4 was also produced by me.

At this stage, the learned defence counsel has raised the objection that since the document Exh.P-4 is a photo stat copy, so it is inadmissible in evidence. This objection shall be examined at the stage of final arguments.

XXXXX By Mr.Saleem Abdur Rehman, learned defence counsel.

I have gone through the FIR of this case. I had not compared my statement Exh.PC with formal FIR Exh. PC/1. Since I had not compared the statement Exh.PC with formal FIR Exh.PC/1, therefore, I cannot say if formal FIR Exh.PC/1 is in accordance with my complaint Exh.PC. It is correct that with regard to the allegations in statement Exh.PC I am not witness of the spot. It is correct that Yousaf, accused, never claimed to be Prophet in my presence. It is correct that he levelled no allegation as contained in complaint Exh.PC in my presence. I have some religious knowledge. It is correct that in accordance with Sharia and also in accordance with the law of our country, a false allegation is an offence. Bhotan means levelling of such allegation which does not exist. It is correct that I never met Yousaf, accused. It is correct that I stated about Yousaf, accused, in my application Exh.PC as 'Dagabaaz'. I met
(PW)
Brig. Aslam/for the first time in the month of June or July, 1997.



met Mian Akram, PW, for the first time in the month of April, 1997 and it was arranged in the first week of

April, 1997. It is correct that in accordance with Sharia a person is presumed to be innocent unless and until the allegation is not proved. I have not read anywhere that the person who levels a false allegation is treated as

'Mardoed'. Volunteers that such like person is Dajjal and Kazaab. The definition of a Muslim is given in Holy Sura-e-Bakra of Quran and same is repeated in our Constitution.

I can also define the word 'Muslim' in Urdu. It is correct that for a Muslim it is essential that he should believe on 'Kalma Tayyaba'. It is correct that I and others asked the Government of Pakistan to hang Yousaf, accused. In accordance with my own views, the allegation against Yousaf, accused, was proved. I had not heard Yousaf, accused, till today. Volunteers that I have heard him through audio and video cassettes, and that out of the diary owned by Yousaf, accused. I had used the words 'Dhokeybaaz', 'Makaar' and 'Dagabaaz' in my statement, i.e. examination-in-chief. Yousaf, accused, had got published his contradictory statement in the newspaper but it was non-sensical. It is correct that Exh.DC is same contradictory statement made by Yousaf, accused. Volunteers that the person who falsely claims for himself to be the Prophet contradicts his claim in the general public but maintains his claim in his followers. There is no such incident in the history of Islam that any 'Mulla' levelled such like false allegation against a 'Waliullah'. Mohammad Muntaz Awan and Mian Mohammad Awais, the PWs, provided me the audio cassette. This audio cassette was provided to me in the middle of March, 1997.



PW-3.

-:5:-

The audio cassette was provided to me by the witnesses by saying that it is with regard to the Khutba given by Yousaf, accused and it was with regard to Khutba/Juma of 28-2-1997. These witnesses were known to me earlier. The video cassette was also provided to me by the above mentioned witnesses. The video cassette was also given to me in the middle of March, 1997. The date of video cassette with regard to speech therein is not known to me. I had heard the audio cassette and seen the video cassette and thereafter I had taken some points. I had obtained the VCR and TV of another person. I heard the audio cassette alone but I saw the video cassette in presence of my other colleagues belonging to our Jammat, their names of Qari Mohammad Ramzan, Maulana Aziz-ur-Rehman, Qari Mohammad Ali and Muntaz Awan. Muntaz Awan and Mian Mohammad Awais told me at the time of display that this video is that of Yousaf, accused. They told me that at the time of delivery of speech they were present at the spot but they had not made the video cassette. I did not ask as to who prepared the video cassette. I do not know if the video cassette was prepared by any police officer or an officer of an Agency. So far the audio cassette is concerned, Muntaz Awan and Mian Mohammad Awais told me that the voice in the audio cassette is that of Yousaf, accused. It is correct that I produced audio cassette and video cassette alongwith complaint Exh.PC. Volunteers that I had not given the audio and video cassettes to SSP. I had produced the audio and video cassette before the Investigating Officer on 29-3-1997. It is correct that the audio and video cassette remained in my custody till 29-3-1997. I did not inquire about the contention of

Yousaf, accused, after seeing the video cassette and hearing the audio Cassette. Volunteers that his contention was clear.

after hearing the audio cassette and seeing the video cassette. Many persons had inquired from Yousaf, accused, about his views and he expressed the same views as expressed in the video cassette and audio cassette, therefore, I did not prefer to inquire about his contention. The statement of Mian Abdul Ghaffar was published in daily 'Khabrain' which intimated that he approached Yousaf, accused, for clarification. I had discussion with Mian Abdul Ghaffar on this point and I also read the same in the newspaper. Mian Abdul Ghaffar is not a religious scholar. Volunteers that he is journalist. After having the clarification from Yousaf, accused, there is no need of any further clarification.

(PW is bound down for the next date)

R.O & A.C.
28-4-2000.

Sessions Judge,
Lahore.

Khan.

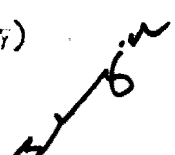
PW3 Muhammad Ismail Shujahbadi
recalled on oath.

It is correct that at the time of hearing of audio cassette I was present in the court. It is correct that copy of the audio was displayed for hearing. The copy of the audio was provided by the investigating officer of the direction of the court. I had got prepared a copy of the audio cassette for my personal use prior to producing the original before the police and that no other copy was got prepared. Mumtaz and Awais had provided me the audio and video cassettes and they told that they had brought from Bait-ul-Raza (Mosque). The audio cassette is for the date

28.2.97 relating to Khutbae Jumma. Since I was not present at the spot therefore, I do not know as to whether any video cassette for 28.2.97 was prepared or not. I do not know the dates relating to the video cassette produced by me before the police. It is possible that the video cassettes may be one year or one and half years old. The police had prepared the transcript of video and audio cassettes as well. I have read those transcripts. I obtained copy of the transcripts from the police. I do not remember the dates on which I obtained the copies of the transcripts. It is correct that on reading the transcript of audio cassette it looks that it is relating to any Khutaba for the month of Rabi-ul-Awal. I can tell the Islamic name of the month of Hijra calendar. It is correct that the month of Rabi ul Awal comes first from the month of Shawal. I do not know if on 28.2.97 it was 19th Shawal 1417-AH. Volunteers that in the video cassette there is one khutaba of Rabi ul Awal. It is correct that on the delivery of speech by the accused many people sitting there were raising the nairas of Allah o Akbar and Naira-e-Rasalat. On hearing the speech of the accused either in the audio cassette or in the video cassette or in the transcript or in the newspaper the ^{harmless} ~~splitment~~ of the muslims were injured including myself. It is incorrect to suggest that by showing the audio and video cassettes I exploited the general public against the Yousaf accused. I came to know from followers of Yousaf accused that the pages of the diary were written by Yousaf accused, out of them Raja Akram, Sohail Zia, Neuman Elahi and others were the followers of Yousaf accused.

Sohail Zia let me first who told that the pages of the diary are written by Yousaf accused. Before meeting Sohail Zia Magazine I had read the/Takbeer wherein the Akas of pages of the diary were published. It is correct that the accused had no correspondence in writing with me prior to registration of the case.

(PW is bound down for 2.00 P.M today)


Sessions Judge
Lahore

PW3 Muhammad Ismail Shujahabadi recalled on oath.

I had demanded the transcript from the police.

The pages of the diary of the accused were obtained by our office of Majlis-e-Tahafize Nabawat established at Karachi from the office of Takbeer Magazine. The pages of the diary were published in two weekly magazines of Takbeer dated 22.3.97 and 29.3.97. The sentence as the cassettes are with us, used in the complaint Exh.PC means me and no body else.

I have used the sentence with regard to the Chashandeed in complaint Exh.PC which means that those persons from whom Yousaf accused was receiving gifts(Nazar and Nazrana), out of whom one Rana Akram, the second is Sohail Zia and Athar Iqbal etc. I was informed about the facts as mentioned above by Sohail Zia and Athar Iqbal prior to the registration of the case and same facts were brought into my knowledge by Rana Akram. The names of two eye witnesses named Sohail Zia and Athar Iqbal were in my knowledge prior to the registration of the case. I provided short details in my complaint Exh.PC

I was not supposed to provide the facts in detail in application Exh.PC. It is incorrect to suggest that I deliberately did not

mention the names of eye witnesses in complaint Exh.PC for the reason that I could introduce any body as eye witness in this case. I came to know from audio and video cassettes that Yousaf accused called his ^{family} members as Ahl e Bait and his followers as Sohabah. I can tell the word used by the accused for his family members and the followers after seeing the transcript. I do not remember the portion of the audio or the video cassette wherein Yousaf accused used the word Ahl e Bait for his family members. It is correct that I had heard the audio cassette and saw video cassette a few days earlier in the court. My memory may be short to some extent. It is correct that neither in audio cassette nor in video cassette nor in transcript there is reference of commission of zina with married or unmarried women by Yousaf accused. It is correct that Yousaf accused made no effort in my presence to instigate married or unmarried women for commission of zina. Volunteers that I received many telephones calls from the ladies, even 2/3 ladies came to me who stated that Yousaf accused attempted to commit zina with them but in order to save their carrier, they did not tell their names to me. It is incorrect to suggest that Yousaf accused ^{did} not make any attempt to commit zina. I accepted the contentions of the ladies for the reason that there was no justification to refuse the same. I only heard the claim of the ladies on telephone or of those who came to me. But I did not inquire their contentions. It is correct that neither in audio nor in video cassette Yousaf accused used the dialogue MY SOHABI. Volunteers that Yousaf accused stated in his speeches recorded in the audio and video cassettes that 100 Sohaba are present there and he also defined the word



Sohabi. Yousaf accused stated indirectly in his speeches he is claiming to be Prophet by pointing out towards himself by his own hand and he narrated as' " Walame una fecum Rasool Allah." The accused had pointed out towards himself with his own hand. Yousaf accused has written in his diary that he is continuity of Holy Prophet PBUH. If a person is claiming himself as Holy Prophet, he should explain the reason of any such claim and why should I tell the reason. It is correct that Yousaf accused had worn black ^{baru} pahari in one khutaba and green paghari in the other khutaba PW volunteers that there are 3/4 khutabas have been recorded to the video cassette.

(PW is bound down for the next date.)

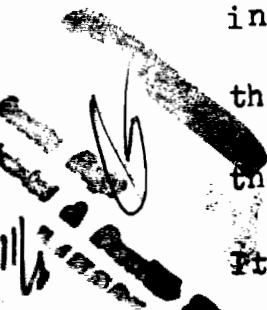
RO&AC
8.5.2000



Sessions Judge
Lahore

PW3 Mr. Muhammad Ismail Shujahabadi
recalled on oath.

It is incorrect to suggest that the at the end of one khutaba Yousaf accused has been shown wearing the turban of green colour and before the start of another khutaba he has been shown wearing the turban of black colour. It is incorrect to suggest that after collecting different pieces the video after its preparation was given to the police. Volunteers that there are different khutabas in the video cassette. It is incorrect to suggest that many changes have been caused in the video cassette. It is further incorrect to suggest that many changes have been caused in the audio cassette as well. It is incorrect to suggest that there is lot of difference in the ^vices of audio and video cassettes. It is incorrect to suggest that there are many crashes in the



video cassette as well. It is correct that it is settled principle of Khulafa Din that about any dialogue spoken by some one the explanation given by that person shall be taken into consideration and not the explanation given by another person who had heard the dialogue. Volunteers that reference to the context the explanation shall be entertained. It is correct that a false allegation is a major sin at Islam. Volunteers that false allegation means any allegation against any person which is not in existence. I have visited Masjid Bait-ul-Raza. It is correct that many loud speakers had been installed there. It is correct that Masjid Bait ul Raza is surrounded by houses and shops. I did not read about Yousaf accused in any newspaper prior to 3.3.97. I read about this accused for the first time in Daily newspaper Umat from Karachi dated 16.3.97. It is correct that Abdul Ghaffar is reporter of daily Khabrain. It is incorrect to suggest that Ghaffar reporter brought a message to me from Zia Shahid Editor from Khabrain that this case is to be advanced. I have met Zia Shahid in his office. The audio and video cassette might have been displayed in the office of Zia Shahid but I was not present at that time. Abdul Ghaffar did not tell me that Zia Shahid demanded an amount of Rs.3,00,000,00/- from the accused. It is incorrect to suggest that Zia Shahid has paid sufficient amount to me to pursue this case. Volunteers that I became complainant in this case after discussing the subject with the heads of my party and thereafter on their direction. Our main case is with regard to the filing the name of Holy Prophet PBUH but the remaining



allegations are also correct. It is correct that like roznama
Khabrain the other newspapers did not take the interest

in the subject of this case. Volunteers that however the news
with regard to the sub-ject of this case were published in
other newspapers as well. I do not remember the dates of daily
Jang and daily Nawa-e-Waqt in which the news with regard to
this case were published. It is correct that I did not like
the contradiction made by Yousaf accused in daily Jang and
daily Nawa-e-Waqt. Volunteers that such like person negates
his claim when there is a grip on him and when the grip is
loose he submits his false claim again and it has happened
in the past as well. It is correct that I did not like
the name of house of Yousaf accused as Jannat-e-Tayyaba.

Volunteers that it is in the same manner as Mirza of Qadiani
called his place of worship as Masjid-e-Aqsa. I do not know
the name of mother of Yousaf accused. However I know the name
of wife of Yousaf accused which is Tayyaba Yousaf Ali. Volunteers
that I know this name because she has filed a case against me.
I have objection on the name of house of Yousaf accused as Jannat
e Tayyaba despiet this explanation that name of his wife is Tayyaba
and name of his mother was Jannat. Volunteers that who so ever
uses Islamic terms for himself is an objection act for us.
I do not use the word Moulana for myself but my friends call
me a Moulana. I have no objection if Moulana is written with
my name. The word Moulana is not used for anyone in the Holy
Quran. When Anta Moulana words are used in the Holy Quran these
words are meant for Allah Almighty. It is correct that our Holy
Prophet and the Sahaba did not use the word Moulana for them.

Volunteers that ~~known~~ is the word Moulana, Syadian, Mula and Imam are used for Ulma-e-Din.

(PW is bound down for the next date)

ROAEC
9.5.2000

Sessions Judge.
Lahore

PW-3. Statement of Mohammad Ismail Shuja Abadi,
Recalled on oath.

XXXXX By Mr. Saleem Abdur Rehman, learned
defence counsel.

I had no objection on publication of the rebuttal of Yousaf, accused, by 'Nawa-e-Waqt' and 'Jang', daily. Volunteers that the publication is the business of the Newspaper, and particularly that/the publication of adds is the business of the Newspaper. I do not remember if I got published in any newspaper that the publication of the rebuttal of Yousaf, accused, in daily 'Nawa-e-waqt' and 'Jang' is not liked by me. Volunteers that the rebuttal was frivolous. I did not see the video/cassette given by Athar Iqbal, PW, to the police. I did not see even after handing over to the police. The audio and video cassettes were sealed by the police in my presence. I had seen the video cassette given by me to the police in presence of the police. However, the transcript was not prepared by me. I had seen the video cassette in presence of police on 24-4-1997. I do not know as to where from Zia Shahid obtained the video film. I do not know if besides me no one was having the video cassette given by me to the police. It is incorrect to suggest that there are lot of discrepancies in the transcript prepared and the video cassette. It is correct that the Batin is best known to Allah Almighty. Volunteers that Fatwa is levelled on Zahir. It is correct that it is sufficient for a liar to transmit

the hearsay factum onward without investigating therein. It is correct that any person ,who falsely alleges on any body cannot be accepted as a witness. It is correct that whosoever violates the Injunctions of Islam or Sayings of Allah Almighty is called 'Mardood'. I am Muslim and I belong to 'Ahle-Sunnat Wal-Jamaat'school of thought. I say Ya-Rasool-Allah when I appear before the shrine of Holy Prophet (Peace Be Upon Him). It is correct that in audio and video cassettes wherever the name of Holy Prophet (P.B.U.H) Sallaho Ale Waalayewasalam came. I believe that the Holy Prophet (P.B.U.H) can be seen in dream, but not in awaikenning(Bedari). Toheen Risallat means the defiling the name of Holy Prohpet (P.B.U.H) by words spoken, written,directly or indirectly. I knew Maulana Abdul Sattar Khan Niazi. I have not seen his document for being a religious scholar. Volunteers that he is leader of a Political Party. Maulana Abdul Sattar Khan Niazi is a religious scholar. I had read the statement of Mzulana Abdul Sattar Niazi in which he stated that Yousaf,accused, has not committed any ^{San}sane.Volunteers that there are two speeches of Maulana Abdul Sattar Niazi on this subject. It is correct that the second speech/in which the first speech/statement was published in daily 'Khabrain'. Volunteers that Maulana Abdul Sattar Niazi stated in the said statement that he was shown one side of the picture due to which he made the earlier statement. The established Jamaat is 'Thrike-eAlmi Majlis Khatam-e-Nabuwwat'but there are several smalla parties as well which use the words 'Khatam-e-Nabuwwat' like that 'Pasban Khatam Nabuwwat' and 'Fidayan-e-Khatam-e-Nabuwwat! I am not complainant in personal capacity in any other case relating to the contempt of Holy Prophet (Peace Be Upon Him) I am contesting this case on the direction of my

PW-4.

Statement of Hafiz Mohammad Mumtaz Awan,
son of Ghulam Mohammad caste Awan, aged
36 years, profession Business r/o Shammagar
Road, near Choburji Chowk, Lahore, on oath.

On 28-2-1997, I and my companion Mohammad Awaiz went to mosque known 'Baitul Raza' for Juma Prayer. The mosque is situated in Chowk Yateemkhana. Yousaf, accused, present in the court delivered his speech prior to khutba Juma. His speech was amounting to defiling the name of Holy Prophet (P.B.U.H). Similarly, he declared hundred persons, present in the mosque, as 'Ishabe Rasool'. He introduced two persons namely 'Zaid Zaman and Abdul Wahid as Sahabi, and he introduced himself as the Holy Prophet. After purchasing the audio and video cassettes/ from the Bazar of Yousaf Ali, accused, I produced the same before Ismail Shujaabadi, the complainant of this case. I have heard the audio cassette and saw the video cassette. The audio and the video cassettes were that of Yousaf Ali, accused.

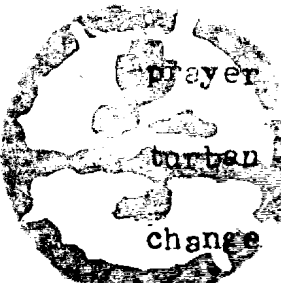
XXXXX

By Mr. Saleem Abdur Rehman, the learned
defence counsel.

I am educated upto Middle. Moreover, I am Hafiz-e-Quran. My statement before police was recorded. I did not sign or thumb mark my statement. My statement was recorded in the mosque Baitul Raza on 29-3-1997 at 9.00 p.m. Two days earlier Ismail Shujaabadi told us to reach the mosque 'Baitul Raza' because the Investigating Officer had to come there for investigation. I do not remember if it was holiday on 28-2-1997. My place of business is situated near 'Urdu Bazar'. I did not attend my business on 28-2-1997 because it was holiday for me. I did not perform holiday on Sunday earlier but I performed the same on Sunday when it was declared holiday by the Government.

It is correct that my house is situated at a distance of about six kilo-meters from mosque 'Baitul Raza.' It is correct that the juma prayer is also performed in the mosque 'Ithad-Bainul-Muslimeen'. It is correct that five or six mosques are situated in between my house and mosque 'Baitul Raza'. I did not state before police as to where from in the Bazar, I had purchased the audio and video cassettes. I stated before police that I handed over those cassettes to Ismail Shuja-abadi. Confronted with Exh. DF, where it is not so recorded. Yousaf Raza, Khateeb of mosque 'Baitul Raza' had introduced Yousaf Ali, accused, in the mosque but he himself had not delivered the speech, and Yousaf Raza introduced Yousaf Ali, accused, as his 'Peer' and 'Murshid'. I myself did not get prepared the duplicate of audio cassette or the video cassette. I, in the company of complainant, had heard and seen the audio and video cassettes. The introduction of Yousaf, accused, made by Yousaf Raza, Khateeb, is not present in the audio cassette. On 28-2-1997, the video cassette was also being prepared. I could not get the video of 28-2-1997, Yousaf Ali, accused, stated about the two persons, as mentioned above as Sahab-e-Rasool and he did not say about those as his Sahabi. Volunteers that Yousaf, accused, said that Sahabi is that person who with his own eyes has seen the Holy Prophet (P.B.U.H), and who has passed time with the Holy Prophet (P.B.U.H). When Yousaf, accused, stated about two persons as Sahabi of Rasool atleast hundred persons were present in the mosque. Since I did not perform the Juma prayer in the mosque after hearing the speech of Yousaf, accused, therefore, I do not know the number of people present at the time of Juma prayer. I left the mosque at about 1.45 p.m. I left the mosque when Yousaf, accused, appreciated the kindness.

of Mohammad Abubakar and stated that he could not give in return. I told to the police that on calling Mohammad Abubakar by Yousaf, accused, I had left the mosque. This fact is incorporated in the audio cassette. I purchased the audio cassette on the next Friday from a stall run by one 'Iqbal Butt' who is 'Murid' of Yousaf, accused. It is correct that many loud-speakers were installed in the mosque. 'Masjid Baitul Raza' is situated in populated area. The duration of the audio cassette is about forty five minutes. I did not raise any objection when Yousaf, accused, spoke against 'Aqeeda-Khatam-e-Nabuwwat'. No one from the audience raised objection on speech of Yousaf, accused. Volunteers that most of them were 'Murid' of Yousaf, accused. It is correct that mostly the slogans of 'Nara-e-Takbeer' and 'Nara-e-Risalat' were being raised. I belong to Hanfi School of thought, and being 'Ahl-e-Sunnat' I do not believe on being Bralvi and Dao Bandi as these are School of thought and these 'Alqabs' have been given by British. I am not regular member of 'Majlis-Khatam-e-Nabuwwat'. Volunteers that I have some connection/link with 'Majlis-e-Khatam-Nabuwwat'. I know the complainant of this case for the last ten or
5 twelve years. Mian Mohammad Awais was present alongwith me in mosque 'Baitul Raza'. I know Mian Mohammad Awais for the last eight or ten years. He was sitting alongwith me when the speech was being delivered by the accused. It is correct that I felt the speech of Yousaf, accused, as highly objectionable. I myself did not inform to the police about the objectionable speech of Yousaf, accused, in between 28-2-1997 to 29-3-1997. Volunteers that in the meantime, I was called by the complainant. It is correct that I did not perform Juma prayer in mosque 'Baitul Raza' prior to 28-2-1997. It is correct that I have made statement in this case at the instance of the complainant. It is incorrect to suggest that I did not perform Juma

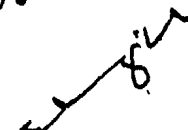


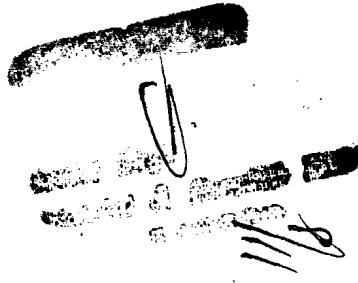
Prayer in mosque 'Baitul Raza'. Yousef, accused, was wearing the turban of black colour, while delivering the speech. He did not change his turban during the speech. I provided the audio and video cassettes to Ismail Shuja-abadi in the middle of March.

Besides Ismail Shuja-abadi, Mian Mohammad Awais, Qari Mohammad Ali, Mohammad Ramzan, and Maulana Aziz-ur-Rehman were present at the time of hearing and seeing the audio and video cassettes. Again said, we only saw the video cassette in presence of the above mentioned persons. If Ismail Shuja-abadi had not got the case registered, then I myself had got the case registered because I had determined in this regard. I had got the case registered in those days if Ismail Shuja-abadi had not got the case registered. It is incorrect to suggest that I did not get the case registered because due to lack of religious knowledge I could not understand the speech delivered by Yousaf, accused. After purchase the audio and video cassettes remained with Mian Awais. It is incorrect to suggest that I have falsely deposed today.

R.O & A.C.
16-5-2000.

Khan.


Sessions Judge,
Lahore.



PW-5.

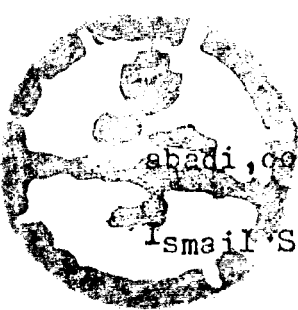
Statement of Mian Mohammad Awais,
son of Mian Mohammad Shafique, aged
36 years, profession Cultivator,
caste Arain, r/o 54-C/III, Gulberg-III,
Lahore on oath.

On 28-2-1997, I and Muntaz Awan went to mosque
'Baitul Raza' to perform Juma prayer. Yousaf Ali, accused, was
present in the mosque. Yousaf, accused, while on the
'Mimbar-e-Raseol, delivered his speech. During his speech, he
stated that at present hundred Sahabi are present. He explained
that Sahabi is that who has seen the Holy Prophet (P.B.U.H)
in the state of his faith(Iman). He called two persons named
Zaid Zaman and Abdul Wahid and introduced them as 'Sahabi Rasool'.
Those persons came forward and delivered speeches for moments
and thanked for declaring them most fortunate. During speech,
he produced himself as 'Rasool Allah' (Allah Almighty forbid).
I have seen Yousaf, accused in the court today. My statement was
recorded before police. I have seen the accused^{today} present in
the court, who had delivered the speech, as mentioned above.

XXXXX

By Mr. Saleem Abdur Rehman, the learned
defence counsel.

I stated about the residence of accused in Defence
Area in my statement before police and this fact was told to me
by Ismail Shuja-abadi. When I went to Ismail Shuja-abadi, I told
to him about hearing the speech of Yousaf, accused, in mosque
'Baitul Raza', on which Ismail Shuja-abadi said that he is taking
action against Yousaf, accused. I knew Ismail Shuja-abadi^{complainant} for the
last eight ^{or} ten years. I went to Ismail Shuja-abadi, ^{complainant},
on the same day when I heard the speech of Yousaf, accused. When
I met to Ismail Shuja-abadi, complainant, he stated tha he is
taking some action against Yousaf, accused. I and Muntaz Awan, PWs,
after purchasing audio and video cassettes gave to Ismail Shuja-



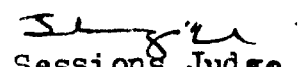
abadi, complainant. I provided audio and video cassettes to
Ismail Shuja-abadi, complainant, after one week of hearing of
speech of Yousaf, accused. I did not state before police that
after purchase of audio and video cassettes, I gave to Ismail
Shuja-abadi, complainant. We saw and heard vide and audio
cassettes after four or five days of the speech of Yousaf,
accused. Volunteers that I do not remember the exact period.
My statement before police was recorded after Isha Prayer on
29-3-1997 in mosque 'Baitul Raza', at about 9.30 p.m. It is
correct that my residence is at a distance of eight or ten
k.m from mosque 'Baitul Raza'. It is correct that seven or
eight mosque are situated in the way where juma prayer is
performed. It was public holiday on 28-2-1997. My own land
is situated in the area of Thokar Niaz Baig. The duration
of the speech of accused was about forty five minutes. I came
to know through Ismail Shuja-abadi, complainant, that the case
was registered on 29-3-1997 and I was asked to make statement
by the complainant. Before the speech of Yousaf, accused, one
Yousaf Raza, to whom I do not know, perhaps he is 'Mutwali' had
delivered the speech. The name of Yousaf Raza was known to me
earlier. My uncle named Hakim Zulqarnain resides in one street
situated near to mosque 'Baitul Raza' and he told me the name of
Yousaf Raza. My uncle Hakim Zulqarnain was also present in the
mosque on 28-2-1997. About hundred people were present inside
the mosque at the time of speech delivered by Yousaf, accused.
Anyhow, according to my estimation about four hundred or five
hundred people inside and outside the mosque were present at
the time of speech delivered by Yousaf, accused. The accused
had not stated about the two persons as his Sahabies but he
had stated about them as 'Sahab-i-Rasool'. I had not performed



my juma prayer in mosque 'Baitul Raza' prior to 28-2-1997. I am not regular member of 'Majlis-e-Khatam-Nabuwat'. Volunteers that I have linked with 'Majlis-e-Khatam-Nabuwat'. It is correct that the loud-speakers were installed at the time of juma in mosque 'Baitul Raza. I do not know if four or five hundred people, present there, were hearing the speech of Yousaf, accused. It is correct that I did not raise any objection at the time of defiling the name of Holy Prophet (P.B.U.H.) by Yousaf, accused, in his speech on 28-2-1997 in mosque 'Baitul Raza. It is correct that no one else raised any such objection. Volunteers that I do not correctly remember in this regard. I belong to 'Ahle-Sunnat School of thought'. I am neither Bravli nor Deo Bandi. It is incorrect that I have made my statement at the instance of the complainant. Volunteers that whatsoever I saw and heard, I have deposed about the same in the court. I had also moved an application in the shape of objections against Yousaf, accused, in P.S Millat Park, Lahore, but I do not remember the exact date. It is incorrect to suggest that I have falsely deposed today. It is incorrect to suggest that I did not perform Juma prayer in the mosque 'Baitul Raza on 28-2-1997. Volunteers that after hearing the speech of Yousaf, accused, I was sure that my prayer of Juma behind him shall not be accepted, so I did not perform my Juma prayer on 28-2-1997.

R.O & A.C.
16-5-2000.

Khan.


Sessions Judge,
Lahore.

11/8

PW-6.

Statement of Athar Iqbal son of Zafar Iqbal, aged 40 years, Caste Arain, profession R.C.C Pipe Factory, r/o Canal View Housing Society, Lahore on oath.

Note.

Before recording the statement of the witness the video cassette in a sealed parcel has been de-sealed.

On 18-4-1997, I joined the investigation of this case.

I produced videocassette Exh.P-5 before the Investigating Officer.

It was taken into possession vide recovery memo Exh.PE, which was attested by me.

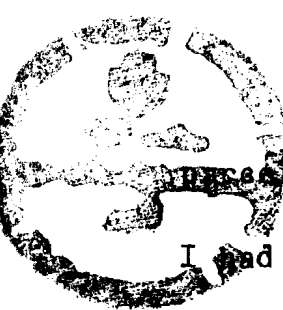
At this stage, the learned defence counsel has raised the objection that under Article 164 of the Qanoon-e-Shahadat Order, it is the mandatory provision of law that prior to producing or tendering in evidence any evidence made available through mechanical devices or any other such mode is inadmissible in evidence. Further that the prosecution by legal compulsion must take prior approval of the trial court before producing the video cassette.

The objection raised by the learned defence counsel shall be taken into consideration and examined at the stage of final arguments.

XXXXX

By Mr. Saleem Abdur Rehman, the learned defence counsel.

I had seen the video cassette myself prior to handing over to the police. Firstly, alone and then in presence of Qari Aziz of Ahbab Colony. I alone saw the video cassette on 18-3-1997. I have no concern with 'Pasban Khatam-e-Nabuwwat' I have no concern with any religious party. While handing over the video cassette to the Police, I did not keep any duplicate with me. The Investigating Officer had made the video cassette in a sealed



...and at that moment this video cassette was alone.

I had obtained the video cassette from one 'Iqbal Butt' who is Murid of Yousaf, accused. I did not tell this fact at the time of recording my statement. I did not pay any price to

Iqbal Butt. Volunteers that the payment was made by my friend 'Ibrar, ', who introduced 'Iqbal Butt'. I have not read the transcript of this video cassette prepared by the police.

It is incorrect that Yousaf, accused, has been shown in this video cassette while wearing the turban black and green colour.

Volunteers that only turban of black colour was worn by Yousaf, accused, and that this video cassettes consists of two Khutbas.

I had seen another video cassette of Yousaf, accused, in May, 1997.

I saw that cassette in presence of my family members. I obtained that cassette from Sohail Zia, who is my cousin. Volunteers that he was 'Murid' of Yousaf, accused. It is correct that Sohail Zia

is also a witness in this case. I just saw the second cassette

in May, 1997 in routine as this matter was being discussed in my family. The instant case was registered on 29-3-1997 in

Police Station Millat Park in my presence. The case was registered

at about 6.00 p.m. I never knew Mumtaz Awan, prosecution witness

of this case. However, Sajid Munir Dar was known to me, for the

last six or seven years. I produced the video cassette voluntarily

before police. I had met Ismail Shujaabadi, complainant of this

case. I met him on 23rd or 24th of March, 1997. I do not know

- if my name as witness of this case was published in daily 'Khabrain'.

I did not provide my name for publication in the newspaper. I came

to know about Mian Abdul Ghaffar, journalist of 'Khabrain' when he

published the news relating to this case. I met Ismail Shujaabadi

prior to registration of this case. I had been meeting with

State
PW-6.

Mohammed Yousaf Ali

-:3:-

him off and on. I met Ismail Shujaabadi, complainant of this case, for the second time in the Police Station on 29-3-1997,

It is incorrect to suggest that I have appeared as witness at the instance of complainant of this case. I did not read about registration of the case in the newspaper.

* The video cassette has been re-sealed.

R.O & A.C.
18-5-2000.

Sessions Judge,
Lahore.

Khan.



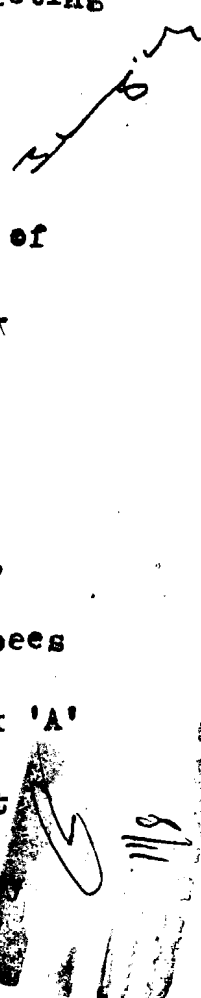
18-5-2000

PW-7. Statement of Mohammad Ali Abubakar,
son of Abubakar, aged 51 years,
profession Business, caste Memon,
r/o 97/1 Khaban Eheria, Phase-5
Defence Karachi, on oath.

I know and identify the accused Yousaf, present in the court. About in the month of June, 1994 my relative Rizwan told me that the learning of Holy Quran by me may be based upon poor knowledge, therefore, if I have to learn the Holy Quran I should contact with AbulHasnain/Yousaf Ali, accused. So in the month of June, 1994 Rizwan arranged my meeting with Mohammad Yousaf Ali, accused. It was arranged in the house of Abdul Wahid. I was much impressed from the knowledge of Yousaf, accused. In the first meeting arranged in the house of Abdul Wahid, when I met to Yousaf, accused, he said that so long I see the Holy Prophet (P.B.U.H) with my own eyes, I shall not die. and directed me to recite 'Daroood Sharif' in abundance. Thereafter I had been meeting with Yousaf, Accused. Then in a meeting in the house of Abdul Wahid, Yousaf, accused, called me as Abubakar Siddique. Then Yousaf, accused, came to my house when I was going to perform 'Umra' alongwith my family. Yousaf, accused, said to me that there is no need to perform 'Umra' and he can arrange 'Umra' here. He said that Makan is there and the Maheen is here, on which I was angry and he allowed me to perform 'Umra. When I came back after 'Umra' Yousaf, accused, again started talking with me on my meeting with Holy Prophet (P.B.U.H). Yousaf, accused, asked me as to what could be the top-most-surrender on my part for him, on which I replied that whatsoever is desired by him. Then he asked me to arrange a room in my home, and to decorate the same. When I decorated the room, Yousaf, accused, came to Karachi from Lahore, and he liked the room and said that it is 'Ghar-e-Hira'. The furniture in the room was of black



and green colour. Yousaf, accused, came back to Lahore and thereafter when he came to Karachi, he resided in the room decorated by me in my house and some times Yousaf, accused, used to settle in the house of Abdul Wahid. When he came in my house, he said that he shall arrange my meeting with the Holy Prophet (P.B.U.H). He called me in the room of my house and asked me to close my eyes. He further asked me to recite 'Daroed Sharif'. When I started reciting Darood Sharif, he asked me to open my eyes, and when I open my eyes, he all of a sudden took me in his 'Jhappa' and said that he is the 'Mohammad'. But I started weeping and he kept me in his 'Jhappa'. When he released from his Jhappa, I was feeling shivering and I was feeling sweating and I could not understand as to what has happened and thereafter I came out from the room. The followers of Yousaf, accused, were sitting outside the room. They congratulated me on my physical meeting with the Holy Prophet (P.B.U.H) as Yousaf, accused, had been talking a meeting with the Holy Prophet (P.B.U.H) earlier. Then, when Yousaf accused, came from Lahore to Karachi and he settled in the house of Abdul Wahid, where Yousaf, accused, on the pretext of purchasing the house, demanded an amount of Rs.50,00,000/- (fifty lac), which I paid to Yousaf, accused. I paid rupees twenty four lac to Yousaf, accused, through Bank and I paid rest of the amount after arranging the same from my friends. I produce photo copies of the Demand Draft amounting to rupees three lac, five lacs, two lac fifty thousand, two lac (Mark 'A' to Mark 'D'). I produce the original receipt for encashment of dollars amounting to Rs.24,2,410.50 (Exh.P-6), Photo copy Mark 'E' with regard to dollars amounting to Rs.20,950/-



PW-7.

-3:-

Then Yousaf, accused, demanded one Air-Conditioner from me, which I purchased from the market, the receipt of which is Mark 'E'. This Air-Conditioner was installed in the room arranged for Yousaf, accused, in the house of Abdul Wahid. Then Yousaf, accused, purchased carpet from Karachi for which I paid an amount of rupees eleven thousand, the receipt of which is Mark 'G'. I also produce the original letter of City Bank (Exh.P-7). I also purchased furniture for the room of Yousaf, accused and he brought the furniture to Lahore. I had purchased this furniture in the amount of rupees one lac and forty eight thousand. Then Yousaf, accused, purchased curtain etc. from Karachi for which I paid an amount of rupees fifty three thousand. I paid an amount of rupees sixty seven lac in total. Yousaf, accused, returned me an amount of rupees twenty four lac through City Bank, out of the amount, as mentioned above. When I demanded the remaining amount, he said that so far he has not received the money from Madina and as soon as he receives the money, he shall make the payment. Then Yousaf, accused, ^{was} arrested and that I had no contract thereafter.

I had the diary of Yousaf, accused, in my custody, which I deliberately did not produce before ^{police} produce and had I produced the same before the police, then I may not be survived today, therefore, I produce the diary (P-8/1-116), which means that it consists of one hundred and sixteen pages. While handing over this diary to me, Yousaf, accused, said to me that after reading this diary I shall rely on him. Before arrest of Yousaf, accused, I had met him once in the house of Abdul Wahid, in the majlis of 'Qawwali'. Yousaf, accused, said in the open meeting, even in presence of 'Qawwal' that so long the members of the majlis would see the Holy Prophet (P.B.U.M) no one shall die. Thereafter



once I was going to attend a Mhefil of Naat Khani, on which Yousaf, accused, said to me that the person for whom he is going to attend the Naat Khani, is sitting here and for whom he is going to attend the majlis of Naat Khani. On each occasion Yousaf, accused was posing himself 'Mohammed' in such a way as if he was claiming to be the Holy Prophet (P.B.U.H), and when I came back after attending of Majlis of Naat Khani, Yousaf, accused, called me in his room and he was too angry with me for violating his order, and said that since I have violated his order, I shall be involved in 'Azaab' by Allah Almighty. On 28-2-1997, the marriage of daughter of Yousaf, accused, was to be performed in the evening time and in the early hours, Yousaf, accused, had called the meeting of 'World Assembly' in mosque 'Baitul Raza' and an invitation card Mark 'H' was sent to me to participate in the Assembly arranged in mosque 'Baitul Raza'. I got this invitation card Mark 'H' from the administration of Magazine known as 'Takbeer'. I had received the card but it was blank and I had given the same to the Magazine 'Takbeer'. I had attended the meeting of the Assembly in mosque 'Baitul Raza' on 28-2-1997, where the audio and video cassettes were prepared. Yousaf, accused, got introduced his hundred Sahabis in attendance in the mosque. He introduced Abdul Wahid and Zaid Zaman as his Sahabis and they also delivered their speeches to some extent. While delivering the speech, Yousaf, accused, explained as to why he selected mosque 'Baitul Raza' for the 'World Assembly' and why he did not select 'Masjid-e-Mabwi' and why not 'Masjidul Haram' is not selected and he selected mosque 'Batirul Raza' in the same manner as 'Ghar-e-Hira' was selected by Allah Almighty. He, then, stated that some 'Surat'

PW-7

-:5:-

some 'Ayat' and even 'Quran' is present here. He further said that Hazeer Salleho Ale Wassalam is not on duty but it is his 'Atta' that a Rasool is addressing you, and thereafter Yousaf, accused, got myself introduced, and said that if the Holy Prophet accepted the service of any body he was Abubakar, whose name is 'Mohammad Ali Abubakar'. I was sitting in the third or fourth row. I was brought from there and introduced in the Assembly while bringing me near the pulpit(Mimber) in the way that I served Yousaf Ali, accused, and first I was Abubakar and now I am Mohammad Ali Abubakar and when I was called as Abubakar, it meant that I was 'Sahabi' and now I am only 'Mohammad Ali Abubakar. After attending the marriage, I came back to Karachi. I had brought some points in writing, which I discussed with my relatives, friends and 'Ulma', including Mohammad Rafique Usmani, Mufti of Darul Aloom, Korangi, Karachi. I also discussed the subject with Maulana Yousaf Lodhianvi and he was too angry with me that first I should correct my 'Imaan' and thereafter I should seek him. All these things were spoken by Yousaf, accused. My statement before police was recorded.

At this stage, the learned defence counsel has raised the objections that, all documents produced by the PW and marked and exhibited, as above, are inadmissible under the 'Qanoon-e-Shahadat Order and therefore should be excluded from any consideration whatsoever. Further-more, the defence had no prior knowledge of the existence of the above mentioned documents and produced by the PW.

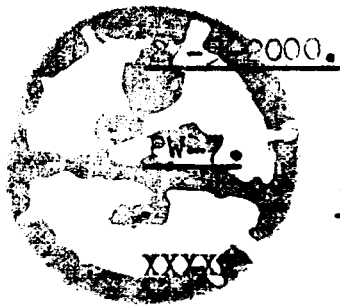
XXXXX By Mr. Saleem Abdur Rehman, learned defence counsel.

(PW is bound down for the next date)

23-5-2000.
R.O & A.C.

Sessions Judge,
Lahore.

Khan.



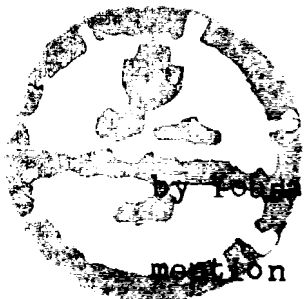
Statement of Mohammad Ali Abubakar,
Recalled on oath.

I know that the false statement in the court is an offence. My Company got a case registered against me for the allegation of embezzlement. It is correct that photo copy of FIR Exh.'DG' was registered against me. It is correct that in the above mentioned case (Exh.DG) I am on bail. It is incorrect to suggest that the learned trial court has withheld my Passport. It is correct that Fareeq Samar, Director of the Company, is my close relative. It is corrected that I served in the Company for about twenty seven years. It is correct that the name of my daughter is Lubna. It is correct that her husband name is Sohail. It is correct that my daughter and my son-in-law are Murid of Yousaf, accused. My daughter Lubna is ^{in her} not true/thinking and truthful in my view. It is incorrect that I confined my daughter Lubna for about two and a half years. It is incorrect that any report for the allegation of illegal confinement was recorded in Citizen Police Liason Committee, Karachi. It is incorrect that I shifted my daughter to another residence out of fear of raid by the Bailiff. It is incorrect that my daughter when to the house of her husband from that place. Volunteers that my daughter went to her husband house from my house. My daughter Lubna remained with me for about one year. It is incorrect to suggest that I pressed my daughter for getting divorce. Volunteers that I had been counselling my daughter. that the claim of Yousaf, accused, as Rasool-Allah is 'Kufri' so she should refrain from following Yousaf, accused. But she replied that you (Papa) could not understand, Yousaf, accused. It is correct that for the conduct shown by my daughter, I

PW-7.

-:7:-

held Yousaf, accused, responsible. When I left 'Farooq Textile Mills', my last salary was rupees sixty thousand. I met Yousaf, accused, finally in the month of January, 1997. My first meeting with Yousaf, accused, was in June, 1994. In my first meeting with Yousaf, accused, he talked about 'Ehde-Alas' and his talk was quite impressive. I did not give emphasise on calling as 'Abubakar Siddique', by the accused. He called me as such in May or so of year 1995. I was called so in the house of Abdul Wahid in presence of Abdul Wahid, Brig. Saleem, Brig. Aslam Malik, Yousaf Siddiqui, Sohail, Kashif, Arif, Rizwan and many others. I made two statements before Police after registration of the case. My ^{first} statement was recorded on 20-4-1997. My second statement was recorded on 22-6-1997. I did not state before police on 20-4-1997 that when Yousaf, accused, called me as 'Abubakar Siddique', Brig. Aslam Malik and others, as mentioned above, were present in the house of Abdul Wahid. My statement dated 20-4-1997 was recorded in the house of Rana Akram (PW). Most of the persons, as mentioned above, Brig. Aslam, Noman, Yousaf Siddiqui and Rana Akram were present at the time of recording my statement on 20-4-1997. Again said Yousaf Siddiqui was not present in the meeting. I was informed on telephone by Rana Akram about arrival of the police and if I have to make the statement. I arrived in the house of Rana Akram at about 8.00 or 9.00 p.m for making my statement. I had gone back after recording of my statement. I was informed the object of my recording my statement. I was informed by the police that a case has been registered against Yousaf, accused, and as to what information are with me about the case. Tahir of Takbeer Magazine had informed me about the registration of the case on 11-4-1997. I told to the police about sending of the Invitation Card for 28-2-1997.



-:8:-

by Yousaf, accused. Confronted with Exh.DH, where there is no mention of Invitation Card for dated 28-2-1997. I did not state

before police that the meeting was held in mosque 'Baitul Raza'.

Yousaf, accused, had also invited me for the marriage of her daughter and World Assembly on telephone. Volunteers that

Sohail and Lubna came to me and invited positively to join the marriage ceremony. There was another police-man alongwith

the Investigating Officer, but I do not know his name. I had stated about the details of my statement before the police but

the police officer directed me to make the statement in detail in the court. I had stated before police about lending of money

to the accused but I did not provide the detail. Volunteers that details

those/were not available with me at that time. I had not

provided the documents to the police, which I provided in the

court. It is incorrect to suggest that the documents/receipts

were not in my custody at the time of recording my statement.

Volunteers that those documents/receipts were lying in my house

at that time. I had made no effort to hand over these documents/

receipts to the police later on. Volunteers that since I was

guided to produce those documents/receipts in the court, so

I retained the documents with me. I had not produced the documents/

receipts even on 22-6-1997. I had informed to the police about

the speech of Yousaf, accused, delivered by him on 28-2-1997 and

I informed that I had attended the meeting on the above date.

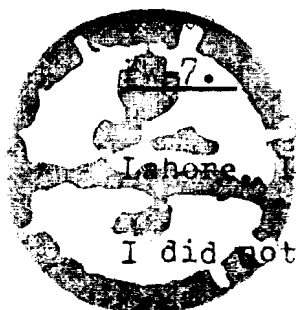
Confronted with Exh.DH, where it is not so recorded. I might have

met Yousaf, accused, for twelve or fifteen times in between

June, 1994 to January, 1997. Volunteers that in the meantime

Yousaf, accused, used to live in my house. I had stated before

police on 20-4-1997 that the meeting of dated 28-2-1997 was held in mosque 'Baitul Raza'. Confronted with EXh.DH, where it is not so recorded. I do not know if the diary (Exh.P-8/1-116) is not in the hand writing of Yousaf, accused. Volunteers that it was given to me by Yousaf, accused. I do not know if on 20-4-1997, I had telephoned in the office of 'Takbeer Magazine'. Yousaf, accused, gave me diary (Exh.P-8/1-116) in the month of December, 1996 for reading. This diary was taken from me by Mr. Tahir of Takbeer Magazine but I got it from him later on. I had given this diary to Mr. Tahir of Takbeer Magazine after the meeting of 28-2-1997 in mosque 'Baitul Raza'. I had given this diary to Mr. Tahir after four or five days of the meeting. I got it back in the month of July or August, 1997. No body told me that this diary is in the hand writing of Yousaf, accused. It is correct that name or the particulars of any one are not given on the diary. The 'Mehfil-e-Milad' was held in the house of my maternal uncle in the year 1996 when Yousaf, accused, had forbidden me to participate. It is correct that I was also 'Murid' of Yousaf, accused. It is incorrect to suggest that I am 'Murid of Brig. Aslam', now a days. The 'Qawwali' was arranged in the house of Abdul Wahid in the end of 1995 or in the beginning of 1996. It is correct that I felt it bad when Yousaf, accused, termed my room as 'Ghar-e-Hira'. It happened in the month of November, 1994, after I came from Saudi Arabia after performing the 'Umra'. I was surprised to hear when Yousaf, accused, stated that 'Makan' is there and the 'Makeen' is here. I felt this dialogue spoken by Yousaf, accused, as 'Ger Sharee'. This dialogue was spoken by Yousaf, accused, in March or April, 1995 when I came back after performing 'Umra'. I have no relative in



Lahore. It is incorrect that I come to Lahore off and on.

I did not state before Police about arrival of Yousaf, accused, in Karachi off and on. I did not state before police that Yousaf, accused, either resided in the house of Abdul Wahid or in my house. It is correct that I did not tell the total amount given by me to Yousaf, accused, in my statement before police. Volunteers that I had stated about giving the cash ^{money} amount to the accused. It is correct that the document (Exh. P-7) is not signed by any body. Volunteers that this document is computerised. It is correct that in Mark 'E' the name of the person who got encashed the dollars is not given. Volunteers that name is not mentioned. It is correct that the name, in whose favour, the dollars were encashed is not mentioned in this document. I purchased Air-Conditioner for Yousaf, accused, in early of 1995 but I do not remember the exact month. I purchased Air Conditioner, Yousaf, accused, after my first meeting with Yousaf, accused, in June, 1994. Volunteers that since I was meeting with Yousaf, accused, so the Air-Conditioner was demanded from me, but I do not remember the exact date or the month. It is incorrect to suggest that Yousaf, accused, used to give money to me for making the pay orders/drafts. Volunteers that Yousaf, accused, used to get money from me. It is incorrect to suggest that the documents (Mark 'A' to 'D') are those, about which Yousaf, accused, gave me money for their making/issuance. Yousaf, accused, used to explain the meaning of 'World Assembly' in this way that it is being established in 'Madina Munawwara' wherein the Prime Minister, Chief Minister, and high dignatories like President, Generals/ Ambassadors etc., are the members. I had read the statement of Maulana Abdul Sattar Niazi in the newspaper in which he confirmed the views

PW-7.

-:11:-

of Yousaf, accused, but again Maulana Abdul Niazi contradicted
first
his statement stating therein that he was misguided. I do not
know if the first statement of Maulana Abdul Sattar Niazi was
published in every newspaper. Volunteers that only daily 'Jang'
and 'Ummat' come into my house. I do not know if the daily 'Khabrain'
had only published the second statement of Maulana Abdul Sattar
Niazi, wherein the stand in the first statement was contradicted.
I had read the second statement of Maulana Abdul ^{Sattar} Niazi either
in 'Jang' or in 'Ummat'. I had read the statement of Yousaf, accused,
in daily 'Jang', in which he had made the contradictory statement.
It is correct that I had read the statement (Exh. DC) in the
newspaper.

(At this stage the witness is bound down for today)

R.O & A.C.
27-5-2000.

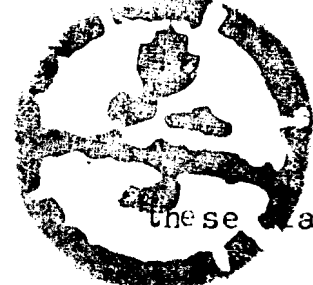
Sessions Judge,
Lahore.

Khan.PW-7.

Mohammad Abubakar Ali.
Recalled on oath.

XXXXX By Mr. Saleem Abdur Rehman, counsel
for accused.

I went for 'Umra' in November, 1994, I stated before
police that I went for 'Umra' in November, 1994. Confronted
with Exh. DH, where it is not so recorded. I came back after
fifteen days. I had informed to Yousaf, accused, that I along with
my family is proceeding for 'Umra'. I did not take any permission
from Yousaf, accused, to perform the 'Umra'. I have stated earlier
that when I asked for permission from Yousaf, accused, he stated
that what is the need to perform 'Umra', whereas Umra can be
performed here and further stated that in 'Madina' there is no
Makan while the Makeen is here. I was surprised to hear these



these dialogues by the accused. In March or April, 1995 after performance of 'Umra' by me, Yousaf, accused, had said that he will arrange my meeting with the Holy Prophet (P.B.U.H). Yousaf, accused, used to say that the Nazool of Holy Prophet (P.B.U.H) is expected and that he can arrange a meeting with Holy Prophet (P.B.U.H), on which I thought as to how it is possible, so I was much surprised. I could not understand as to how it could be possible. The claim of Yousaf, accused, to be the Holy Prophet (P.B.U.H) looked to me as highly objectionable and bad. When Yousaf, accused, claimed himself to be the Holy Prophet (P.B.U.H) I was much surprised and I was shivering and seating. I had asked Yousaf, accused, about his claim because some time he posed himself to be 'Libaas' and sometimes to be 'Mushabba' and stated that his 'Nazool' as Holy Prophet is expected. Yousaf, accused, is too intelligent that he can over-power any simple lay-man like me, as I have been lotted by him.

On court question, the witness has stated that the criminal case against him was get registered by Munir Ansari, who is friend of Abdul Wahid and Abdul Wahid is 'Murid' of Yousaf, accused, and at the time of registration of the case he was in America.

XXXXX By the learned defence counsel.

It is correct that Munir Ansari was Director Operation in Farooq Textile Mills when the case was registered against me. It is correct that I did not get any report recorded at the Police Station prior to 20-4-1997. In each meeting Yousaf, accused, posed himself to be Rasool Allah. In each meeting, Yousaf, accused, was using such dialogues in his speech which were beyond the approach of a layman to understand and in those dialogues he used to pose

himself as Holy Prophet (P.B.U.H.). On hearing the speeches of Yousaf, accused, and by his show I was much depressed and could not decide as to what I ^{should} do and what I should not do and in this way I was involved in mental struggle due to which out of fear I remained silent and followed Yousaf, accused, and whatsoever was the order of Yousaf, accused, I had been complying with the same. It is incorrect to suggest that Yousaf, accused, had not claimed himself as Holy Prophet (P.B.U.H). Volunteers that Yousaf, accused, was claiming himself to be the Holy Prophet, (P.B.U.H). When Yousaf, accused, claimed himself to be the Prophet, he was claiming to be the Holy Prophet (P.B.U.H) for himself. It is correct that Yousaf, accused, used to say that the Nazool of the Holy Prophet (P.B.U.H) is expected. I had met Ismail Shujaabadi, the complainant of this case on 22-6-1997 when I was called by the police. If the complainant of this had not got the case registered, I must have myself got the case registered. After attending the World Assembly of Yousaf, accused, at Lahore on 28-2-1997, there was sufficient material with me on basis of which I could get the case registered. But I had not sufficient material prior to 28-2-1997, It is correct that I myself did not get the case registered or moved any application in between 28-2-1997 to 20-4-1997. I never stated before my daughter and son-in-law that if the accused is acquitted, he will again join with the accused. It is incorrect that I am still 'Murid' of Yousaf, accused. It is correct that I have disconnected the Bayat with Yousaf, accused. after attending the World Assembly on 28-2-1997. I have no knowledge about 'Tasawwaf', 'Marifat', ^{and} 'Haqeeq-e-Quran'. It is incorrect to suggest that I have made the statement before the police against Yousaf, accused, as a consequence of conspiracy



and also in the court on the same reason. It is correct that

Yousaf, accused, called Abdul Wahid and Zaid Zaman as 'Sahab-e-

Rasool' and not his 'Sahabi'. Rana Akram met me in the house

of Abdul Wahid in 1995. I met Brig. Aslam in June, 1994. Now

I have friendship with Rana Akram, PW. It is incorrect to

suggest that I have appeared as witness because of my personal
grudge.

R.O & A.C.
27-5-2000.

Khan.

6
Sessions Judge,
Lahore.

PW-8.

Saeed Zafar, F.C10223, Police
Station Millat Park, Lahore,
on oath.

On 18-4-1997 I was attached with Police Station
Millat Park, Lahore. I and Amanat Ali, F.C joined the
investigation of this case. The prosecution witness Athar
Iqbal son of Zafar Iqbal produced a video cassette(Exh.P-5)
which was taken into possession vide recovery memo(Exh.PE)
attested by me.

XXXXX By Miss Rukhsana Lone, learned
defence counsel.

The video cassette was produced at about 10.00
a.m. Malik Khushi Mohammad, S.I was the Investigating Officer
of this case. The vide cassette was not sealed in my presence.
Athar Iqbal had produced only one video cassette.

R.O & A.C.
02-6-2000.

Sessions Judge,
Lahore.

Khan.

11/8

PW-9.

Statement of Mian Ghaffar Ahmed
son Mian Mohammad Saleem, caste
Arain, aged 39 years, Resident
Editor, Daily Khabrain, Multan,
on oath.

I knew Yousaf, accused, present in the court. At
about 10 or 10.30 p.m on 29-3-1997, Maulan^W Ismail Shuja Abadi,
(PW) in my presence, at PS Millat Park produced one video cassette^(P-2)
one audio cassette^(P-1) and twenty two pages of a Diary (P-3/1-22)
which were taken into possession by Riaz Ahmed, S.I vide recovery
memo Exh, PD, attested by me.

On 17-4-1997 I joined the investigation of this case
with Khushi Mohammad, S.I/SHO of P.S Millat Park, Lahore.

I had collected sufficient material out of Takbeer
Magazine against Yousaf, accused, who had claimed to be 'Anna
Mohammad', which means that I am 'Mohammad' and I came to know
out of Takbeer Magazine that Yousaf, accused, claims for himself
as Prophet. Then I contacted Yousaf, accused, on telephone on
21-3-1997. He was present in Lahore while I was also present
at Lahore as being Deputy Editor/Incharge Inspection Team. Then
I met to Yousaf, accused, in his house situated 218-Q Block,
Defence Lahore at about 2.00 p.m on 22-3-1997. I remained in
the house of Yousaf, accused, for about one hour. Prior to this
meeting I had seen the video cassette and I had also heard the
audio cassette. I had also gone through the pages of the diary,
as mentioned above. Yousaf, accused, stated during conversation
that he has been awarded 'Khilafat-e-Uzma' from Allah Almighty.
I asked for elaborating the word 'Khilafat-e-Uzma', on which
he inquired my education level and I replied that I have obtained
Master Degree Mass-Communication, on which he stated this



is worldly education and I should inform about religious education, on which I told that I being a Muslim has read the Holy Quran. On which he explained the meaning of word 'khilafat-e-Uzma'. He told that first of all the 'Khilafat-e-Uzma' was awarded to Holy Prophet Hazrat Adam Alahe-Salam, then it continued to all the Prophets, and it went to Holy Prophet (P.B.U.H) and this sequence is in continuation, and now 'Khilafat-e-Uzma' is with me, and awarded by Allah Almighty.

I had come to know about some ladies belonging to Lahore and Karachi to whom Yousaf, accused, has graded as 'Azdawaj-e-Mutahrrat'. So I inquired about it from Yousaf, accused, on which he opened drawer of his table and brought out a file, which he placed on the table. He stated that there are reports of Medical Officers from Karachi and Islamabad, according to which I am not sexual^{ly} fit and stated that when he was awarded 'Khilafat-e-Uzma' the element of sex in him¹⁰ was finished, and further told that when this power was finished, he was about forty one. He further told that this happened on 9th of Rabiul Awwal and told that his date of birth is also that of 9th of Rabiul Awwal and that on 9th of Rabiul Awwal he was awarded with 'Khilafat-e-Uzma'. I repeated my question with regard to 'Azdawaj-e-Mutaharrat' on which he brought a book out and placed on the table, the title of the Book was 'Mard-e-Kamal' I did not read this book and asked for direct answer of my question. He stated that he never met to such ladies belonging to Lahore and Karachi, however, those ladies might have met him, and I do not negate them, therefore, they are correct in their own version and I am correct in my own version. I asked for some explanation in this regard.

PW-9.

On which he stated that Allah Almighty that Allah Almighty appears in the World in the shape of such like noble person, and it is with the discretion of Allah Almighty that he comes in the world in the face of 'Datta Ganj Bakhsh' or Hazarat Meeen-ud-Din Chishti Ajmeri or in the shape of Hazrat Baba Farid Shaker Ganj or in the shape of Holy Prophet (P.B.U.H) or in the shape of myself. This conversation was in me and Yousaf, accused, present in the court. I had been publishing this conversation in daily 'Khabrain' Lahore and I also told to the police in my statement.

XXXX By Mr. Saleem Abdur Rehman, the learned defence counsel.

I had reached at the Police Station at about 10.00 p.m, on the date, as mentioned above. I had telephoned in the office of 'Majlis-Khatam-Nabuwat', on which I came to know that Maulana Ismail Shuja Abadi has gone to Police Station Millat Park, so I also went to the said Police Station. Prior to my arrival at the Police Station, the instant case was registered. I had already met Ismail Shuja Abadi (PW) prior to my arrival at the Police Station. I had met him many a times, but I do not remember the time and date. I do not remember the date when for the first time I met to Ismail Shuja Abadi (PW) perhaps it was in the end of month of the March. Since the recovery proceedings had taken place in my presence, therefore, I signed the recovery memo. The police had sealed the parcel in my presence. The video cassette was of black colour, there was a audio cassette and there were twenty^{two} pages of the diary. I do not remember if all these articles were placed in one parcel. I

do not remember as to on how many pages I had signed at the Police Station. My memory is good. I fully remember the conversation in between me and Yousaf, accused, which took place on 22-3-1997. The conversation in between me and Yousaf, accused, was in my memory prior to my arrival at Police Station. It was not a simple or a normal case and that there was a claim of being Holy Prophet on behalf of Yousaf, accused, therefore, I had been consulting this issue with the religious scholars, therefore, I had not stated about the conversation on the day of taking into possession Video cassettes etc. I had seen the video cassette in my house and also in my office. I had also heard the audio cassette in my home and also in my Car. The audio cassette was heard by all in my office. When the audio cassette was heard in my office, the complainant of this case was not present. Besides the employees of my office, no one from the public was present when the audio cassette was heard. I am employee of daily Khabrain since 1992. Daily Khabrain was enjoying very good reputation when I joined it as employee. Similarly, Zia Shahid Chief Editor of Khabrain was enjoying very good reputation. It is incorrect to suggest that very Journalist wrote many things about bad reputation of Zia Shahid. I have read weekly newspaper known as 'Post-mortem'. Volunteers that it relates to gutter journalism. This newspaper might have written that Zia Shahid is a black mailer and a fraudulent man. It is correct that journalism is a sacred job. I also agree that the misuse of this sacred profession is a dirty thing. I have never involved myself in misusing of this profession. I do not remember if daily Khabrain alleged the commission of zina against Yousaf, accused. Volunteers that whatsoever we heard, the same was published. The first news with regard

Yousaf, accused, was published by me on 23-3-1997. I remember the title of the news to this extent that 'the Fauji Bhgora Patri say Utar Gays'. Whatsoever I heard I had published in the newspaper. Whatsoever the statement is given to a newspaper it is published in the newspaper. It is good for journalism that it should be verified. Ninety five percent news about Yousaf, accused, relating to this case was published by me. The names of the ladies are not mentioned in the news and only the first word of the name like 'meem' like 'te' and like 'ze' are given in the news. I can tell the names of those ladies for which the words 'meem', 'te' and 'ze' were used. It is incorrect to suggest that it was a bad thing on my part keeping in view the journalism that I did not publish the names of the ladies in the news. Volunteers that we do not publish the full names of the ladies. I do not remember if any such allegation was published in the newspaper by us that Yousaf, accused, committed the murder of his real brother. I do not remember if we published in the newspaper that Yousaf, accused, killed his brother by poisoning. It is incorrect to suggest that I went to Yousaf, accused, with the message of Zia Shahid. It is incorrect to suggest that an amount of rupees three crores was demanded from Yousaf, accused. It is incorrect to suggest that Yousaf, accused, denied to pay such amount then we started black mailing him by publishing the news in the newspaper. I never went to Ismail Shuja Abadi (PW) with a message given by Zia Shahid. Ismail Shuja Abadi (PW) might have met Zia Shahid. I cannot tell the number of the meetings. It is incorrect to suggest that such like news published in the daily Khabrain were not published in daily 'Nawa-e-Waqt' and daily 'Dunya'. I can tell the dates after consulting the record. I made my statement on 17-4-1997 at Police Station Millat Park. I was

called by the police. Since the news was being published in daily Khabrain since 23-3-1997 therefore, it was in the knowledge of the police that I may be a witness in this case.

I started conversation with reference to Takbeer Magazine and he started with the sentence 'Khilafat-e-Uzma'. When I inquired from Yousaf, accused, about his claim of being the Holy Prophet on which he replied that he has the claim of 'Khilafat-e-Uzma'. Yousaf, accused, had not negated that he does not claim to be the Holy Prophet, however, his discussion revolved around 'Khilafat-e-Uzma'. I do not know the details of difference in between 'khilafat-e-Uzma' and the claim of 'Prophet'. Yousaf, accused, did not state before me that he is a Prophet. Since Yousaf, accused, had elaborated 'Khilafa-e-Uzma' in my presence, so it was published in daily 'Khabrain'. I had not stated in my statement before police recorded on 17-4-1997 with reference to any fact published by weekly Magazine 'Takbeer'. Volunteers that my short statement was recorded before the police. I stated before police that I contacted with Yousaf, accused, on 21-3-1997 and I met to him on 22-3-1997. Confronted with Exh.DI, where it is not so recorded. I do not remember if I told to the police that I had seen the video cassette and heard the audio cassette. I do not remember if I told to the police that I met to Yousaf, accused, in his house for about one hour. I do not remember if I told to the police that on question of 'Khilafat-e-Uzma', Yousaf, accused, asked about my education. It is correct that it was published in the newspaper that in accordance with the diary, consisting of 22 pages, Yousaf, accused, had claimed himself to be the Prophet. I had heard that diary (Exh.B-8) has been written by Yousaf, accused. I am Resident Editor of daily Khabrain in Multan since 12 June, 1997. It is correct that the Head Office of

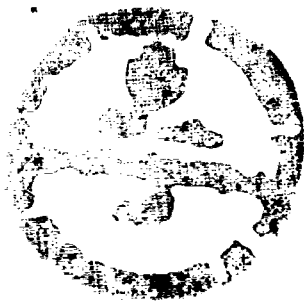
'Almi Majlis Tahafas Khatam-e-Nabuwat' is situated in Multan. I never visited to the said office. If my visit to the office of 'Almi Majlis Tahafas Khatam-e-Nabuwat' is published in the newspaper of Multa^w, then it will be wrong. I had not gone to Yousaf, accused, at the instance of complainant. I had read the contradictory statement got published by Maulana Abdul Sattar Khan Niazi in many newspaper including Khabrain. Volunteers that I had got explanation from Maulana Abdul Niazi and I had published the same in the newspaper. It is correct that the explanation was only published in daily Khabrain. Volunteers that since I had contracted with Maulana, so the explanation was published in daily 'Khabrain' only. It is incorrect to suggest that I had not contacted with Maulana Abdul Sattar Khan Niazi and I, at my own, published such explanation in the newspaper. I do not know if His Lordship Mr. Justice Khalid Paul Khwaja passed an order to restrain me from starting any media trial against Yousaf, accused. It is correct that Yousaf, accused, so far has not been convicted in this case. It is correct that I till today write the word 'Kazaab' after the name 'Yousaf'. Kazaab means the person, who tells a lie. It is incorrect that Yousaf, accused, never told a lie in my presence. Since I had metting for one hour with Yousaf, accused, so I know that he was telling a lie. It is correct that on basis of it, I wrote the word 'Kazaab' after his name as 'Yousaf Kazaab'. I had not stated about of taking birth by Yousaf, accused, on 9th Rabiul Awwal. I had not told to police that Yousaf, accused, stated as such that Allah comes in the world in the shape of Hazrat Datta Sahib, Hazrat Baba Farid Sahib and the Holy Prophet (P.B.U.H). Volunteers, however, I had published such in the newspaper. facts/spoken by the accused. It is incorrect to suggest that

I have falsely deposed due to non-payment of black mailing
of money of rupees three cores.

R.O & A.C.
03-6-2000.

Khan.

Singh
Sessions Judge,
Lahore.



11/8

PW-10. Statement of Waqar-ul-Haq, S.I,
Urdu Stenographer, Special Branch,
Punjab, Lahore, on oath.

In the year 1997, Malik Riaz, S.I P.S/^{of} Millat Park,
came at my house situated in Wahdat Colony, Lahore. He gave
me two audio cassettes for dictating. I heard the audio cassettes
twice, thereafter I took the rough notes and after preparing
the clean print of the dictation, I handed over to Riaz, S.I.

XXXX By the learned defence counsel.

The audio cassettes were sealed when I received.
I had opened the sealed parcel, in presence of Riaz. I do not
remember if I returned the audio cassettes in sealed parcel or
in the open form. He did not show me any order of the court
for the purpose of dictation. Volunteers that it is part of my
duty in the department. It is correct that there was no order
for de-sealing.

At this stage, the learned DA has requested for
re-examination of the witness as according to him some
ambiguity has created in his statement.

His request is allowed.

Re-examination by the the DA.

Riaz, S.I had asked me for the dictation of video
cassette which he brought alongwith him and I returned the
video cassette to him with these remarks that I am only
exper in the dictation of the audio cassette.

XXXX By the learned defence counsel.

Nil (Opportunity given).

R.O & A.C.
03-6-2000.

Khan.

Sessions Judge,
Lahore.

PW-11.

Statement of Mohammad Sarwar son of
Mohammad Yousaf aged 27 years, profession
Composing (privately) r/o House No.626,
St. No.55, Kotwali Mohallah, Sadar Bazar,
Lahore Cantonment, on oath.

In April, 1997, some police officers came to me
for composing for audio and video cassettes, on which I
composed the audio and video cassettes.

XXXX By the learned defence counsel.

I started the profession of composing in the year
1994. I am not employee of the police department. I had
composed matter (mats) with hand. I had composed one audio
and two video cassettes. I had composed the work given by
the Police Department for the first time. I do not remember the
names of the police officers, who came for the said task.
At about 4 or 5 p.m one police officer came to me for
composing. My statement before police was recorded on 22nd of
June, 1997.

R.O & A.O.
07-6-2000.

S. S. Khan
Sessions Judge,
Lahore.

Khan.

11/8

PW-12. Statement of Sajid Munir Dar son of Nazir Ahmed Dar, caste Koshmiri, aged 42 years, Government employee r/o 43-C, Wahdat Road, Lahore, on oath.



I know Yousaf, accused, present in the court.

My friend Mohammad Sohail Zia got me introduced with Yousaf, accused.

I had been meeting with Yousaf, accused, in mosque known as

'Baitul Raza, situated in Chewk Yateemkhana. In the month of

December, 1995 after Juma prayer, I met Yousaf, accused, in the

Hujra attached with the mosque. Yousaf, accused, said to me that

if he arranges my meeting with Holy Prophet (P.B.U.H) whether

I would have value of the same or not, on which I replied in

affirmative. He said that so long I have meeting with the Holy

Prophet (P.B.U.H) I would not die. Moreover, in case of meeting

and my all sins shall be forgiven/that I shall not enter in Hell

and that I shall go in Jannat. He asked me to hand over to him

my golden chain and the ring, also made of gold, which I gave

to Yousaf, accused. He invited me to come in his house on the

next day i.e in the house situated in Defence, Lahore. On the

next day, I alongwith my friend Sohail Zia in the evening time

went to the house of Yousaf, accused. Yousaf, accused, has established

a special 'Hujra' in his house, where he took me alone, while many

other persons were sitting in the main Drawing Room. While being

in the Hujra, Yousaf, accused said that I am lucky, who is going to

meet with the Holy Prophet (P.B.U.H). and thereafter he said that

he is the 'Mohammad' (P.B.U.H) and thereafter he embraced me.

According to him 'Mohammad' means that he is the Holy Prophet

(P.B.U.H), and this claim was made by Yousaf, accused, present in

the court. Later on I came to know that many such incidents have

happened with other people in Karachi, particularly with Rana

Akram and others. My statement was recorded by the police.

XXXXX By the learned defence counsel.

My statement before police was recorded on 14-4-1997

I had not signed my statement. I, at my own, went to the Police Station after my friend told me that the criminal case has been registered against Yousaf, accused. I went at the Police Station at about 8 or 9 p.m. I visited the house of Yousaf, accused, in Defence 3 or 4 times. The number of the house was 218-Q. It was a big house. I do not remember the colour of the gate of the house when I visited. The exterior colour of the house was like that of brick. I have not gone Karachi alongwith Yousaf, accused. I never went to Karachi alongwith Yousaf, accused. I did not state before police that I visited to Karachi alongwith Yousaf, accused. Confronted with Exh. DJ, where it is so recorded. I had met the accused 6 or 7 times. I read in the newspaper about registration of the case, against Yousaf, accused. I read in the newspaper about registration of the case in March, 1997. When I went to Police Station, Sohail Zia was also with me. The father's name of Sohail Zia is 'Amin Zia'. I do not know the father's name of Rana Akram. Similarly, I do not know the father's name of Brig. Aslam and that I do not know the father's name of Arshad. Similarly, I do not know the father's name of Noman Elahi (PW). I do not know about the residences of the witnesses, as mentioned above. I did not provide the details about the prosecution witnesses, as mentioned above, in my statement recorded by the police. Confronted with Exh. DJ, where it is so recorded. I cannot say if the particulars of the witnesses were recorded in my statement by the police officer himself. I know Rana Akram, PW. I do not know Noman Elahi, PW. I know Athar Iqbal, PW. Athar Iqbal and Sohail Zia are related into sec.

PW-12.

-3:-

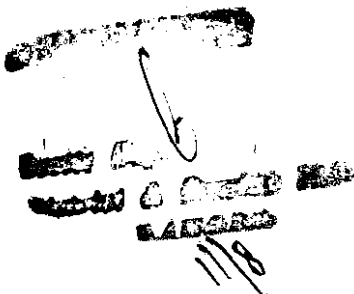
I know Athar Iqbal, PW for the last 6 or 7 years. The name of house of accused is 'Jannat-e-Tayyaba'. I did not consider this name of the house as objectionable when I visited there, but now I feel that to some extent the name as 'Jannat-e-Tayyaba' is objectionable. I considered this name as 'Jannat-e-Tayyaba', as objectionable from Islamic point of view. Infact I did not feel the name as correct. I cannot tell the details of Islamic reasons for considering the name as objectionable. I performed prayer in mosque 'Baitul Raza' four or five times, in the year 1996, because I had met Yousaf, accused, in the end of 1995. I had stated before police that I was much impressed by the religious knowledge of Yousaf, accused. I do not remember the date when Yousaf, accused, claimed for himself to be 'Anna Mohammad' but it happened in the year 1996. It might have happened in the middle of 1996. When Yousaf, accused, claimed himself to be 'Anna Mohammad', I was really shocked and according to me it was a big 'kufr'. I met lastly with Yousaf, accused, in April, 1996. The claim of Yousaf, accused, to be 'Anna Mohammad' looked me against the 'aqeeda' of 'Khatam-e-Nabuwwat'. I myself did not get the case registered because I have not sufficient evidence in this regard. From sufficient evidence means the supporting evidence. I met Rana Akram, PW, for the first time in the house of Sohail Zia in March, 1997. Sohail Zia introduced Rana Akram to me. I met Brig. Aslam (PW) in the court and Sohail Zia introduced him. Again said Rana Akram told me about Brig. Aslam (PW). I have met Rana Akram many a times in Lahore. My residence is situated at Wahdat Road, Mosque Baitul Raza might be at a distance of seven kilo meter from my house. It is correct that many mosques are situated in the way. When Yousaf, accused claimed for himself to be 'Anna Mohammad', I and he were alone.

I cannot tell the name of any Murid of Yousaf, accused, who was sitting in the main Drawing Room. It is incorrect to suggest that I have falsely deposed today. It is incorrect to suggest that I have never met with Yousaf, accused. It is incorrect to suggest that I have identified Yousaf, accused, by seeing his picture in the newspaper. I have met Ismail Shuja Abadi. I met Ismail Shuja Abadi in the office of Maj. Mubashar, SP on 24-4-1997. It is incorrect to suggest that I have appeared as witness in this case at the instance of Rana Akram, PW. I do not know if 2 or 3 years prior to the registration of this case or the occurrence, Yousaf, accused, was delivering Jumma speech in mosque Baitul Raza. I have friendship with Sohail Zia (PW) for the last 16 or 17 years.

R.O & A.C.
09-6-2000.

Khan.

6
Sessions Judge,
Lahore.


11/8

State

Versus

Mohammad Yousaf Ali

PW-13. Statement of Riaz Ahmed, SI, CIA Sader
Division, Lahore, on oath.

On 29-3-1997 I was posted at P.S Millat Park, Lahore.

At 9.45 p.m, on the above date, application Exh.PC on behalf of Ismail Shujaabadi was received. Application Exh.PC alongwith the legal opinion of DSP (Legal) approved by the S.P(Exh.PF)/rece on basis of which I recorded formal FIR Exh.PC/1. I recorded formal FIR without any addition or omission on my part

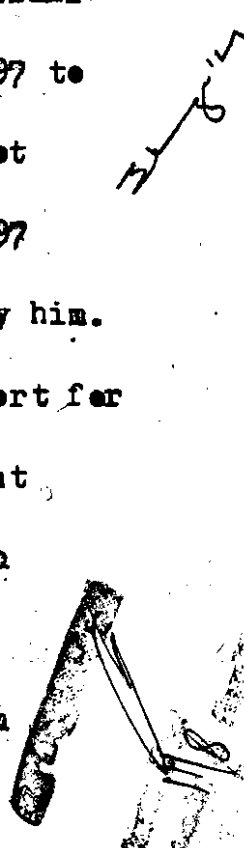
After registration of the case, Ismail Shaujaabadi produced before me ^{one} audio cassette P-1 and one video cassette P-2 and 22 pages of diary(P-3/1-22), which I took into my possession in the presence of Maulana Zafarullah Shafique and Abdul Ghaffar vide recovery memo Exh.PD, prepared and signed by me. This memo was attested by Ismail Shujaabadi, Mian Abdul Ghaffar and Maulana Zafarullah Shafique. I recorded the supplementary statement of Ismail Shujaabadi and further recorded the statements of the prosecution witnesses.

Then alongwith the complainant Ismail Shujaabadi, I went at the spot known as mosque 'Baitul Raza' situated in Chowk Yateemkhana. I inspected the spot and prepared rough sketch Exh.PG. During spot inspection, four PWs namely Muntaz-Awan, Mian Mohammad Awais, Mohammad Afzal and Shaukat Ali appeared before me. I recorded their statements u/s 161 Cr.P.C. After hearing the audio cassette, I recorded the transcript of audio cassette (P-1) in the zimni dated 30-3-1997. I got the transcript prepared through Wagar, S.I of Special Branch. Then on 07-4-1997 the investigation was transferred from me to another officer. After conducting the investigation by myself, my opinion was th

Yousaf, accused, had claimed himself to be the Holy Prophet (P.B.U.H) and that he had termed his colleagues as 'Sahabi-Raseel'. I had to arrest him but I came to know that he was confined in Sub-Jail Chung. I wrote in the zimni that after obtaining the permission from the competent court, Yousaf, accused, shall be joined in the investigation.

XXXXX By the learned defence counsel.

Exh. PG has been prepared by me. I also prepared the rough sketch Exh.PG at the spot. No memo with regard to inspection of spot is prepared. Spot inspection notes Exh.DK has been prepared by me. There is no reference of the eye witnesses in document Exh.DK. Volunteers that there was no necessity to make any such reference in document Ex .DK and that I have shown their presence at Point 'B' in Exh.PG. Mark 'B' in Exh.PG is in my hand and it was not introduced later on. The writing in line 'B' is also in my hand. I did not meet the objections raised by the learned District Attorney and that the line Mark 'B' in Exh.PG was written by me. I did not conduct investigation in between 31-3-1997 to 06-4-1997. Similarly, I did not record any zimni during this period. No one came before me during 31-3-1997 to 06-4-1997 in defence of Yousaf, accused, and that I did not record their statements. It is incorrect that on 03-4-1997 Yousaf, accused, presented before me the affidavit sworn by him. Volunteers that he was not arrested by me. I made no effort for arrest of the accused except that when I came to know that Yousaf, accused, is confined in Sub-Jail Chung, I wrote in zimni that he could be arrested after getting permission from the competent court. I did not write any application for getting the permission from the competent court till



06-4-1997. I heard the audio cassette in presence of Waqar, S.I. The transcript was prepared by Waqar, but I incorporated the transcript in zimni myself. Waqar, S.I, being Urdu Stenographer, was an expert in this field. I did not provide the transcripts and the audio cassette for computerising. I did not get prepared the transcript of video cassette. I had seen the video cassette, of Yousaf Ali, accused. It is incorrect to suggest that audio and video cassettes and 22 pages of diary were not produced before me on 29-3-1997.

(PW is bound down for 11.00 a.m today.)

R.O & A.C.
13-6-2000.

Sessions Judge,
Lahore.

PW-13. Statement of Riaz Ahmed, SI,
Recalled on oath.

XXXXX By the learned defence counsel.

I have conducted investigation in numerous cases. The object of investigation is to collect the material and to produce the same before the court. The evidence, if produced in defence, is also produced in the court. It is correct that I have mentioned the date of speech as 28-2-1996 in Exh.FG. Volunteers that the exact date is 28-2-1997 and it was written by me inadvertently. It is correct that I have written the word 'Kazaab' against the name of Yousaf, accused. Kazaab means the liar. From the contents of the FIR, it travelled to my mind that Yousaf accused is liar, so I wrote the word Kazaab against his name as Yousaf Kazaab. I had prepared the rough sketch Exh.FG prior to recording the statements of the prosecutive witnesses. When I went to mosque Baitul Raza, Yousaf Raza, the Jansheen of the mosque was not present there. It is incorrect to suggest that Yousaf Raza was present there and he spoke in



reference of Yousaf, accused. Complainant of this case did not come to me at the P.S prior to recording of formal FIR. When I was recording the formal FIR, the complainant alongwith the witnesses came at the Police Station while I had received the complaint Exh.PC through post. The complainant of this case was pursuing the case, therefore, it was in his knowledge that formal FIR is being recorded. Abdul Ghaffar and Maulana Zafarullah Shafique came alongwith the complainant at the Police Station. I am hard of hearing. It is incorrect that the person of hard hearing can mistake any fact. Volunteers that such person can verify the fact. I had heard the audio cassette. I got the transcript prepared through Waqar, SI. Since the audio cassette was produced before me by the complainant with this version that it contains the voice of Yousaf, accused, so it was in my knowledge that the audio cassette had contained the voice of Yousaf, accused. Yousaf, accused, in the audio cassette started his speech as under:-

”کاشان کے ملاحوں نے خوش نصیبی سے بیان پر نور کی
کیر میں ٹھکانہ کر لیا ہے۔ بیان دکن محفل میں کم از کم ۱۰۰
حاجات موجود ہیں۔ حال وہی ستریا ہے ناں جس نے اپنی
زندگی میں حضرت محمد صلی اللہ علیہ وسلم کو
دیکھ کر ایمان دیا ہے اور دکن محفل میں داخل ہے۔
موجود ہیں۔ بیان ناں۔ لو حدیثان تو میرے بھائی
جلد کرنے کے ارشاد میں کو یہ کہہ رہے ہیں کہ تعارف
وہ یہ بیان اور یہ الوداع کر رہے ہیں اور یہ بھی کہہ رہے ہیں
گو یہ جلد کرے اور یہ تو میرے محسوس ہونے لگے
نا ہو رہا ہے کہ یہ شخص اپنے آپ کو رسول پاک سے
تشبیہ دے رہا ہے اور ان کے ارشاد میں کو دیکھو
حال میں کر رہا ہے“

XXXX By the learned defence counsel.

I do not know if Yousaf, accused, recited many verses of the Holy Quran prior to his speech because I heard the audio cassette from the sentence, as mentioned above, in 'Urdu'. It is correct that during the speech Yousaf, accused, had recited many verses of the Holy Quran. It is correct that whenever the name of Holy Prophet (P.B.U.H) came in the speech, at every such moment Peace Be Upon Him was said. I do not remember the entire speech of Yousaf, accused, recorded in the audio cassette. I do not know if one side of the audio cassette came to end, the last sentence or sentences at the end of the one side were repeated in the start of the second side. I had placed in the file of the case the 22 pages of the diary, as mentioned above. I had not sealed the audio and the video cassettes. According to my assessment, the audio and the video cassettes are case property of this case. So long the investigation remained with me, I had not sealed the audio and video cassettes. It is incorrect to suggest that the voices are different in both sides of the audio cassette. I reached to the mosque Baitul Raza at about 10.45 p.m. I recorded the statements of the prosecution witnesses at about 11.5 p.m at the spot. I do not remember as to whose statement was first recorded at the spot. We proceeded back towards Police Station at about 11.40 p.m. I was handed over the pages of the diary as written by Yousaf, accused. Since the investigation was transferred, so I could not verify. I and Wagar, S.I had seen the video cassette. I had seen the video cassette only once. I had seen the video cassette on the same day after hearing the audio cassette. I was free at about 11.55 p.m after hearing the video cassette. At this time we had closed the writing of the transcript. I do not remember the

the exact time consumed in seeing the video cassette. Anyhow, it was beyond ten minutes. But I cannot say it was less than one hour. I did not mention about seeing the video cassette in any simpi. Besides Ismail Shaujaabadi, no one else submitted any complaint against Yousaf, accused, before me. Since I had not arrest Yousaf, accused, so I could not recover anything from him. Exh. PD was written and signed by me. It is correct that I have added the word 'Kazaaab' against Yousaf, accused, in this document. It is correct that whoever delivered the speech as recorded in the audio cassette, he did not use the word 'my Sahabi'. It is correct that the word has been written twice in memo Exh. PB. Whatsoever was stated before me by a witness, I correctly recorded the same and no witness declared that the facts of the case are in the knowledge of another witness. I had not gone to Karachi in connection with investigation of this case. I did not feel the case case as complicated one. It is incorrect to suggest that since this case was complicated one and I was incompetent so the investigation was transferred. Volunteers that I handed over the investigation to the SDO in compliance with order passed by the Senior Officers. I correctly recorded the statements of each witness. It is correct that I did not direct any witness to make a short statement.

R.O & A.C.
13-6-2000.

Khan.

Sessions Judge,
Lahore.

hear any Khutba or speech delivered by Yousaf, accused, prior to 10-4-1997. In statement dated 10-4-1997, the accused had some thing objectionable. Volunteers that the accused had admitted to have made statement objectionable in the mosque 'Baitul Raza'. I found sufficient material out of evidence on the file for arrest of the accused. I arrested Yousaf, accused, after recording his statement on 10-4-1997. Later on whenever Yousaf, accused, was interrogated, some times he supported his previous statement and some times he negated the same. Yousaf, accused, did not state on 11-4-1997 that 'Munkir' of Nabi is 'Kafir'. After referring his memory, the witness states as under:-

✓
16 It is correct that Yousaf, accused, stated that he has not defiled the Holy Prophet (P.B.U.H) or the Sahabi in his any speech. Volunteers that Yousaf, accused, made this statement in his defence whereas such material is available in the audio and the video cassettes. It is correct that Yousaf accused also stated that he never resembled himself with Holy Prophet (P.B.U.H) but this statement was also made in defence. Yousaf, accused, did not state before me on 11-4-1997 that he did not read the diary (Exh.P-3/1-22). It is correct that Yousaf, accused, stated on 12-4-1997 that he considers himself less than the dust of the shoes of the Holy Prophet (P.B.U.H) but he also stated that he has the opportunity of 'Didar' of Holy Prophet (P.B.U.H). I do not know if the Investigating Officer prior to me ^{got} published only evidence/statement collected in daily 'Khabrain'. I have the Mobile Telephone with me today. I went to Karachi by P.I.A Flight at 1.00 a.m on 20-4-1997, I purchased the ticket myself. It was just for one side and while coming back to Lahore I purchased the ticket myself. An amount of Rs.4,800/- was spent



purchase of tickets. On 20-4-1997 my salary was Rs.5,000/-
was per month. I recorded the statement of Mian Abdul Ghaffar
of Khabrain on 17-4-1997. It is correct that on 29-3-1997
Mian Abdul Ghaffar had made statement before the earlier
Investigating Officer. It is correct that Sajid Munir Dar
told me the particulars of the witnesses belonging to Karachi.
Volunteers that Sohail also told me the particulars of the
witnesses. I recorded the statement of Sajid Munir Dar on
14-4-1997. Sajid Munir had stated before me that they had
been going to Karachi alongwith Yousaf, accused. It is correct
that whatever PW had given a statement u/s 161 Cr.P.C I had
recorded the same without any omissions or additions. It is
correct that considering the statement of Sajid Munir Dar
as true I went to Karachi to record the statements of PWs
under Section 161 Cr.P.C. Volunteers that Sohail Zia, PW,,
had also given me the names and addresses of PWs in Karachi.
I reached Karachi on 20-4-1997 at 3.30 a.m. It is incorrect
that Rana Akram (PW) came to received me at the Airport. I
went alone to Karachi. I reached at the house of Rana Akram
(PW) at about 4.45/5.00 p.m. I did not go to the house of
Rana Akram straight but I first went to the house of my friend,
who is owner of a Truck-stand. I cannot tell the distance in
between the Airport and the Truck-stand. I went to Truck-stand
in a Rikshaw, and from the Truck-stand I contacted with Rana
Akram (PW) on telephone. I had collected the telephone number
of Rana Akram (PW) from Sohail Zia at Lahore. I do not know
if Rana Akram (PW) has residence at Lahore. I met to Rana Akram
alone when I reached at his house. It is correct that I recorded
the statements of the witnesses at the house of Rana Akram (PW).

PW14 Statement of Khushi Muhammad S.I Police Lines
Qila Gujjar Singh Lahore on oath.

On 5.4.97 I was posted at P.S. Millat Park Lahore.

On 7.4.97 the investigation of the case bearing FIR No. 70

registered against Yousaf Ali accused was entrusted to me

on the direction of Senior Police Officers. On 9.4.97

Muhammad Nawaz S.I produced Yousaf Ali accused before me.

Yousaf Ali accused was joined the investigation of this case.

Yousaf Ali accused refused to make statement. Yousaf Ali

accused requested for his safety because he feels danger to his

life. So Yousaf Ali accused was confined at P.S. Muslim Town

for safety of the accused. Yousaf Ali accused was provided

all necessity of life. I inspected the file as a consequence

of which I studied the transcript of the Audio cassette and

video cassette. On 10.4.97 Yousaf accused was joined the

investigation of the case. Yousaf accused got the statement

recorded. After recording the statement of the accused,

after hearing the audio cassette and after seeing the video

cassette sufficient material has come on the record so Yousaf

Ali accused arrested in this case. Physical remand was obtained.

And Yousaf accused was confined in lock up at P.S. Muslim Town.

On 14.4.97 I was present at P.S. Muslim Town Lahore

with
in connection/investigation of this case. I recorded the

statements of Sajid Munir Dar and Sohail Ahmad the prosecution

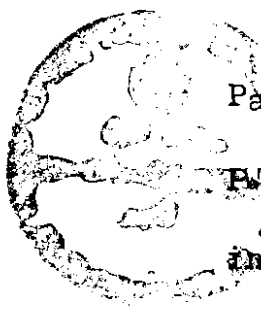
witnesses. On 16.4.97 I received magazine ~~Enow~~ as Takbeer

No. 13 P9/1-52 vide letter No. 1694 DSP Legal dated 14.4.97

Exh. PH which I attached with the file of the case. On 17.4.97

I recorded the statement of Mr. Abdul Ghaffar Deputy Editor

Daily Khabran Multan when he appeared before me at P.S. Millat



Park Lahore. When I recorded the statement of Abdul Ghaffar PW he was posted at Lahore. Abdul Ghaffar joined the investigation of this case. On 18.4.97 Athar Iqbal PW appeared before me and he produced video cassette P5 which I took into my possession vide Ex.PE which was attested by Athar PW and other. I recorded the statements of Saeed Zafar and Amanat Ali constables. I also recorded the statement of Athar Iqbal. I recorded the transcript of both videos as mentioned above in the Zimni. Then I got translated audio and video cassette above from Muhammad Sarwar PW through computer which were attached with the file as P10/1-10, P11/1-10 and P12/1-19.

At this stage the learned defence counsel has raised the objection that since the audio/video cassettes which are the basic source of these transcripts are in admissible therefore, the transcripts are also inadmissible in evidence.

2. The maker of these transcripts was not confronted whether if it is the same transcripts hence it is inadmissible and therefore, cannot be tendered in evidence. This objection ^{shall} could be examined at the stage of final arguments. The statement is continuing.

On 19.4.97 I got permission from SBP Lahore for proceeding to Karachi. The application is Exh.PI written and signed by me. I reached Karachi through Flight by night. After reaching at Karachi I recorded the statements of Rana Muhammad Akram Brig Muhammad Salam Atif Siddiquei Muhammad Yousaf, Arshad, Neuman and Muhammad Ali Akubakar, then I came back to Lahore.

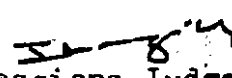
While being present at Karachi I had recorded the statements

of Muhammad Hanif Tayyab, Muhammad Hussain Lakhani and one other person also whose name I do not remember at present. I had contacted with Tahir Editor weekly magazine Takbeer but he refused to make statement and informed that he will not hand over the original diary and that whatsoever is written by him in the magazine be treated as his statement. I received magazine P13/1-52 and attached it with the file. - -

On 23.4.97 the audio cassette was got heard to Yousaf Ali accused and he admitted his voice in the audio cassette. He was asked to get his voice recorded for comparison but he refused to get his voice recorded. On 24.4.97 S.P Sadar asked to produce the prosecution witnesses, audio and video cassette and accused and also alongwith the file. On the above date the S.P. Sadar interrogated the prosecution witnesses and Yousaf Ali accused but Yousaf Ali accused did not get his statement recorded. He also heard the audio cassette and saw the video cassette. Then SP Sadar directed me to submit the challan on which I submitted the challan for trial of the accused.

(PW is bound down for the next date)

15.6.2000
A.A


Sessions Judge
Lahore

20-6-2000.

Statement of Khushi Mohammad, S.I,
Police Lines, Qilla Gujjar Singh,
Lahore on oath.

XXXXX By the learned defence counsel.

. It is correct that there is a religious dispute in this case. Volunteers that this dispute is relating to the



claim of being the Holy Prophet (P.B.U.H) I am Matriculate but I have less religious education. There are 17 Rakaat in Isha Prayer. I can recite two Kalmas out of six.

On 08-4-1997, the first Investigating Officer told me that Yousaf, accused, has been confined, under Maintenance Public Order, so I could not arrest him on 08-4-1997. It was brought to my knowledge that Yousaf, accused, was confined in Sub-jail Chung. I did nothing on 08-4-1997 in connection with the investigation of this case. It is incorrect to suggest that on 08-4-1997 the Detention Order was recalled. Volunteered that it was recalled on 09-4-1997. I came to know through senior officers that Yousaf, accused, is being released on 09-4-1997. It is incorrect that Yousaf, accused, was released on 08-4-1997. Yousaf, accused, was produced before me on 09-4-1997. I was posted as SHO P.S Millat Park on 05-4-1997. When I was posted at P.S Millat Park, Riaz Ahmed, S.I was my subordinate. It is correct that I had undergone the zimmies recorded by Riaz Ahmed, S.I. I do not know if Waqar Ahmed, S.I of Special Branch was present when Riaz Ahmed, S.I got the transcript prepared. Riaz Ahmed, S.I conducted investigation into this case to the extent of recording the FIR, recording of the statements u/s 161, spot inspection, took into possession audio and video cassettes, prepared the recovery memos but he could not arrest the accused because the accused was confined under the Public Maintenance Ordinance. Yousaf, accused was produced before me in the evening on 09-4-1997 by Akbar Nawaz, S.I. I obtained physical remand of Yousaf, accused, on 10-4-1997. I have gone through the Criminal Procedure Code. I arrested Yousaf, accused, on 10-4-1997 in accordance with the law. I appeared before His Lordship Mr. Justice Khalid Paul Khwaja in Hon'ble

PW-14.

-15:-

Lahore High Court, Lahore

/ but I do not remember the date. I appeared at about 9.15 a.m.

I do not know if His Lordship restrained daily 'Khabrain' for media trial of Yousaf, accused. I recorded the statement of Yousaf, accused, on 10-4-1997. I do not remember if Yousaf, accused explained in his statement that as to why he has selected the name of 'Jannat-e-Tayyaba' for his house. After examining the zimni, the witness states that accused had stated that he selected the name of 'Jannat-e-Tayyab' for his house because Jannat is name of his mother and Tayyaba is name of his wife. He had also stated that 22 pages of the diary (Exh. P-3/1-22) were not written by him. When Yousaf, accused, was questioned by me about his claim of being the Prophet, he replied that he does not remember, and stated that he might have stated so as being emotional. (Jazbo Masti). It is incorrect to suggest that Yousaf, accused, stated before me or before the previous Investigating Officer that ^{has} heas no claim or being the Holy Prophet. It is correct that Yousaf, accused, also stated that he cannot think of being Prophet and that he considers himself even below the shoes of Holy Prophet (P.B.U.H) and the claim of any person to be the Prophet is false and the person so claiming is 'Mardood'. He also stated that who denies the status of Holy Prophet (P.B.U.H) is Kafir in his view. When Yousaf, accused was being interrogated I and my Constables were present in the room. I had informed about the statement of Yousaf, accused, to S.P (Sadar) but I do not remember the date. I had also interrogated Yousaf, accused, on 11-4-1997. It is incorrect to suggest that the arrest of Yousaf, accused, on 10-4-1997 in this case despite his statement was without justification. On 11-4-1997, Yousaf, accused, had corroborated his previous



and he added that he is patient of Dystonia of lips and hands. (Doron ka dard), and that the diary, as mentioned above, was not written by him, but I received as of gift from any Murid, and that he shall produce after its search.

(PW is bound down for the next date)

R.O & A.C.
20-6-2000.

Sessions Judge,
Lahore.

Khan.

22-6-2000. Statement of Khushi Mohammad, S.I.
PW-14. Recalled on oath.

XXXXX By the learned defence counsel.
Now a days I am posted in Police Lines. It is correct that earlier I was posted in P.S Manga. It is incorrect that some inquiries are pending against me. It is incorrect that one and a half years earlier, an inquiry was pending against me. It is incorrect that for hearing the proceedings of the case pending before His Lordship Mr. Justice Khalid Paul Khwaja, Hon'ble Judge of Lahore High Court, Rana Akram (PW) was present there. I did not see Brig. Aslam (PW) while hearing the proceedings in the above mentioned court. It is in my knowledge that to tell a lie before the court is a crime. I had heard the audio cassette in presence of other employees on 10-4-1997. It was in my knowledge that the voice in the audio cassette was that of Yousaf, accused. I had heard the audio cassette in presence of Yousaf, accused. Since I had heard the audio cassette myself, so it was in my knowledge that the voice was that of Yousaf, accused. There was no need to tell me that the voice is that of Yousaf, accused. Prior to 10-4-1997 I had read the transcript of the audio cassette. I did not

-:9:-

PW-14.

The witnesses might have ~~been~~ contacted with Rana Akram or the witnesses might have read of my availability at Karachi in newspaper. I did not read any such newspaper in which my arrival at Karachi was published. I had attended the court of His Lordship Mr. Justice Hon'ble Judge of Lahore High Court Ihsan-ul-Haq Chaudhary only in connection with bail petition and I did not see Rana Akram (PW) there. I did not meet with Brig. Aslam (PW) or Rana Akram (PW) during the court proceedings. I recorded the statements of seven witnesses at Karachi, namely Rana Mohammad Akram, Brig. Mohammad Aslam, Mohammad Ali Abubakar, Mohammad Yousaf, Noman and Arshad. I completed their statements at about 11.55 p.m. (night). I did not mention about my travel to Karachi in my correspondence with my senior Officers. I was directed by the senior Officers to go Karachi immediately. It is incorrect that before recording the statement of Rana Akram (PW) at Karachi I had already met him many a times at Lahore. It is further incorrect that I had already met Brig. Aslam (PW) at Karachi many a times prior to recording his statement at Karachi. It is incorrect that on transfer of the investigation to me Rana Akram (PW) immediately came to me at Police Station. It is incorrect that he provided the addresses of the witnesses at Karachi. I proceeded from Karachi at about 12'0 Clock at night. I did not take meal in the house of Rana Akram (PW). It is correct that all the witnesses at Karachi stated about one 'Abdul Wahid' in their statements. After refreshing his memory from the police file with permission of the court, he states that all the witnesses met Yousaf, accused, in the house of Abdul Wahid.

XXXX By the learned defence counsel.

In my view, Abdul Wahid was not an essential witness in this case. He could also appear before me as witness as others



had appeared. It is correct that I made no effort to have a contact with Abdul Wahid. It is incorrect that investigation conducted by me was false. Volunteers that I had given the opportunity to appear before me. The way I adopted was that I directed both the parties to produce the witnesses before me. I had directed the accused already to produce his witnesses but I did not this fact in the zimni. No one submitted any application against the accused before me. Tahir had sent the Magazine 'Takbeer' through one person. I do not know the name of that person. I did not record the statement of that person, nor I mentioned his name in zimni. I do not remember if there was holiday on 20-4-1997. I saw the video cassette in presence of other police employees. Even I saw the video cassette produced by Athar Iqbal in presence of other police employees. I do not know if there is any Section in our Police Department which prepares or computerises the transcripts of audio or video cassettes. Waqar, S.I is posted in Special Branch, Lahore. Waqar, S.I in the Special Branch is assigned the job of 'Urdu' translation, because he is expert in 'Urdu' Short-hand and 'Urdu' Typing. Riaz, S.I had got prepared the transcript of only audio cassette. I do not know if same was prepared on the Computer. Volunteers that I had got prepared and computerised the audio and the video cassettes from Mohammad Sarwar, a private person (PW). Waqar, S.I had only prepared the Urdu translation after hearing the audio cassette. Urdu language is used in the audio cassette. I called Yousaf Raza, Sajadda Nasheen of mosque 'Baitul Raza' through Asad Amin, ASI, but Yousaf Raza concealed himself. I tried to have a contact with Yousaf Raza many a time as being SHO of the Police Station but Yousaf Raza was not available. I mentioned only once about

FW-14.

-:11:-

availability of Yousaf Raza when I called him through Asad Amin, ASI, but did not mention at any time that Yousaf Raza was not available. I do not know if Yousaf Raza was available in mosque on 29-3-1997, when the spot was visited by Riaz, S.I. Audio and the video cassettes are the case property of this case. Audio and the video cassettes were sealed after seeing by S.P, on 24-4-1997. Prior to it, the cassettes remained with Moharrar of the Police Station. Since the case property in this case was audio and video cassettes, so it was to be seen by different officers at different times and because of this situation, it was not essential to seal the same immediately as it is required in case of herein. I do not remember if the audio and video cassettes were sealed after 24-4-1997. It is correct that the audio and video cassettes were sealed after objection raised by the office of District Attorney on 22-6-1997. It is correct that report u/s 173 of Cr.P.C was prepared first on 05-5-1997. The office of the District Attorney raised about thirteen objections on 22-6-1997. It is correct that I recorded the statements of four witnesses on 22-6-1997, and out of them Mohammad Sarwar and Waqar, S.I were also the witnesses. It is incorrect to suggest that I have conducted partial investigation and that I have falsely deposed. It is incorrect to suggest that I conducted unfair investigation at the instance of Rana Akram and Brig. Aslam (PWs). It is incorrect to suggest that I made no effort to collect the defence evidence.

R.O & A.C.
22-6-2000.

Khan.


Sessions Judge,
Lahore.

State

Versus

Mohammad Yousaf Ali

Statement of learned District Attorney
without oath.

On basis of application moved by the complainant's
counsel and forwarded by learned District Attorney, learned
DA states that he gives up the prosecution witnesses left
behind and mentioned in Para No.2 of the application and
hereby close the prosecution case.

R.O & A.C.
22-6-2000.

Sessions Judge,
Lahore.

Khan.

Ullah
22-6-2000
DN

1/8

Statement of Mohammad Yousaf Ali son of
Wazir Ali, caste Rajput resident of Kothi
No.218-Q, Defence Society, Lahore, under
Section 342 Cr.P.C.

Q-1. Have you heard and understood the prosecution
evidence examined in your presence and in
presence of your counsels?

Ans. Yes.

Q-2. Is it correct that Abdul Wahid resident of House
No.3-D, Sector-9, Clifton, Karachi is your Murid?

Ans. Abdul Wahid is 'Murid' of Allah but he is my
friend.

Q-3. Is it correct that Dr.Mohammad Aslam Malik (PW)
was friend of aforesaid Abdul Wahid?

Ans. Dr.Mohammad Aslam Malik was simply known to said
Abdul Wahid.

Q-4. Is it correct that in the year 1988 Abdul Wahid
told Dr.Mohammad Aslam that a religious person
is coming in his house, who will speak about the
religion?

Ans. I do not know.

The remaining statement shall be recorded on the
next date.

R.O & A.C.
12-7-2000.

Khan.

Sessions Judge,
Lahore.

It is certified that the above statement of the accused
has been recorded in my presence and hearing and that it contains
a full and true account of the statement made by him.

12-7-2000.
Khan.

Sessions Judge,
Lahore.

13-7-2000.

Statement of Mohammad Yousaf Ali, s/o Wazir Ali,
Caste Rajput, r/o Kothi No.218-Q, Defence
Society, Lahore under Section 342 Cr.P.C

Q-5.

Is it correct that thereafter you made a commentary of 'Sura-e-Ikhlās' after Maghrib prayer in presence of Dr. Mohammad Aslam (PW) and others?

Ans.

I do not remember.

Q-6.

Is it correct that after 4/5 months of the aforesaid meeting, you came again in the house of Abdul Wahid and also summoned Dr. Mohammad Aslam (PW) and you threw light on different aspects of the Holy Prophet (Peace Be Upon Him)?

Ans.

I used to give sermons on the aspect of the life of our Holy Prophet (Peace Be Upon Him) and also used to give sermons on the Holy Quran as well in the house of Abdul Wahid.

Q-7

Is it correct that Dr. Mohammad Aslam (PW) had been meeting you time and again in the house of aforesaid Abdul Wahid?

Ans.

It is correct.

Q-8.

Is it correct that in the year 1995 you met Dr. Mohammad Aslam in the house of Abdul Wahid after Maghrib prayer where you said that as to what sacrifice Dr. Mohammad Aslam (PW) can give in lieu of reality disclosed by you to the said witness?

Ans.

It is absolutely incorrect.

Q-9.

Is it correct that you asked Dr. Mohammad Aslam (PW) to pay an amount of rupees two lacs and in return Dr. Mohammad Aslam (PW) refused?

Ans.

It is incorrect.

Q-10. Is it correct that thereafter in the year 1995 you again demanded from Dr. Mohammad Aslam (PW) aforesaid amount when he was in the house of Abdul Wahid and in return Dr. Mohammad Aslam (PW) promised to make the payment?

Ans. It is absolutely incorrect.

Q-11. Is it correct that in the month of December, 1995 you visited the house of Abdul Wahid, to whom Dr. Mohammad Aslam (PW) informed to have made arrangements for rupees two lacs, on which you went to the house of Dr. Mohammad Aslam (PW) on the next day where Dr. Mohammad Aslam (PW) paid the amount of rupees two lacs to you?

Ans. It is a cooked-up story and absolutely incorrect.

Q-12. Is it correct that thereafter on the next Friday you alongwith your Murids attended the Jumma prayer in the mosque, where Dr. Mohammad Aslam (PW) used to offer prayer, which is situated within the Askari Apartment, Karachi where Dr. Mohammad Aslam (PW) used to reside?

Ans. Few times I did offer Jumma Prayers in the mosque, as mentioned above, but I do not remember the particular time and date.

Q-13. Is it correct that after Jumma Prayer on the same day, you came to the house of Dr. Mohammad Aslam (PW) alongwith your companions and after a while sitting on Sofas you said to/said PW with regard to disclosing of the reality and soon after you stood up and

said 'Anna Mohammad'.

Ans.

This piece of evidence brought on record by the prosecution is 'Themat' and 'Bhotan' against me, against which I protest as being a Muslim. Therefore, it is absolutely incorrect.

Q-14.

Is it correct that when such assertion made by you to Dr. Mohammad Aslam (PW), he was surprised when your companions put garlands in the neck of PW in order to congratulate him for meeting with Holy Prophet (Peace Be Upon Him) 'Naezabillah' and thereafter you left the said house?

Ans.

It is absolutely incorrect.

Q-15.

Is it correct that after a couple of months, Commadore(R) Yousaf Siddiqui put question to you in presence of Dr. Mohammad Aslam that from Hazrat Adam Alhe-Salam and thereafter appearing of the Prophets in different times and also appeared fourteen hundred years back, so what is the difference in dignity of fourteen hundred years back and now and which were more dignified or glorified, whereupon you replied that fourteen hundred years back period was glorious but the glory is un-precedent and also you said that at that time it was on duty but now it is on beauty?

Ans.

It is absolutely incorrect.

Q-16.

Is it correct that you by claiming for yourself to be Mohammad (Peace Be Upon Him) defiled the name of Holy Prophet (Peace Be Upon Him)?

Ans.

It is absolutely incorrect, infact I seek protection

in the Name of Allah Almighty and Holy Prophet (Peace Be Upon Him).

Q-17. Is it correct that you met Rana Mohammad Akram (PW) in the house of Abdul Wahid in the year 1994 and you delivered a speech that the Holy Prophet (Peace Be Upon Him) is present in the world, even today in the form of human being?

Ans. It is absolutely incorrect. Infact Rana Mohammad Akram (PW) was never allowed or invited to attend my meeting in the house of Abdul Wahid.

Q-18. Is it correct that you were claiming yourself to be Mohammad (Peace Be Upon Him), to which you were questioned that the life of Holy Prophet (Peace Be Upon Him) was simple, on which you told that fourteen hundred years back the traditions were old and now the traditions are modern and that glamour, pomp and show is the need of the day and this utterance was made by you in the month of January or February, 1994 in the house of Abdul Wahid.

Ans. It is absolutely incorrect. I am astonished that no one can even think or talk like this.

Q-19. Is it correct that you also said that if some one can see and if some one can identify Holy Prophet (Peace Be Upon Him) he was amongst us?

Ans. It is incorrect.

Q-20. Is it correct that in the month of September, 1995 Mohammad Akram Rana (PW) asked you as to whether

you are writing 'Tafseer' or 'Tafheem' of Holy Quran and requested you to provide him a copy of it, whereupon you asked the PW as to what price he could pay for that?

Ans. It is absolutely incorrect and infact it is a cooked-up story.

Q-21. Is it correct that you demanded an amount of rupees one lac from Mohammad Akram Rana (PW) for that 'Tafseer'?

Ans. It is absolutely incorrect.

Q-22. Is it correct that you sent the message to Rana Mohammad Akram (PW) for payment of the same?

Ans. It is absolutely incorrect.

Q-23. Is it correct that you ^{in presence of your} companions shortened the amount of rupees one lac to fifty thousand when you were going to Islamabad in the way to Lahore Airport?

Ans. It is absolutely incorrect.

Q-24. Is it correct that Rana Mohammad Akram (PW) was proceeding to Haj in the year 1996 and you were paid rupees twenty five thousand on your demand?

Ans. It is absolutely incorrect.

Q-25. Is it correct that after receipt of Rs.25,000/- (rupees twenty from five thousand)/Rana Mohammad Akram (PW), you said to him that the PW (Rana Mohammad Akram) had come very close to Allah Almighty and you could disclose the reality to him and that PW was taken to another room in the house of Abdul Wahid at Clifton, Karachi and you asked Rana Mohammad Akram (PW) to close his eyes and recite 'Darood Sharif'?

Ans. It is absolutely incorrect.

Q-26. Is it correct that Rana Mohammad Akram (PW) recited 'Darood Sharif' and then you asked him to open his eyes and ask

that as to whether he had seen anything, to which he
(PW) said that he saw nothing?

Ans. It is absolutely incorrect.

Q-27. Is it correct that thereafter you embraced Rana Mohammad Akram (PW) and claimed that you are Mohammad Mustafa (Peace Be Upon Him) and you required the PW to conceal this reality and he concealed as such as that was said to be 'Tafseer-e-Quran', 'Tafheem-e-Quran', 'Noerul Quran' and 'Zinda Quran'?

Ans. It is incorrect.

Q-28. Is it correct that on 28-2-1997 Hafiz Mohammad Mumtaz Awan and Mian Mohammad Awaiz (Pws) went to mosque 'Baitul Raza' situated at Chowk Yateemkhana, Lahore to offer Jumma prayer and there you defiled the name of Holy Prophet (Peace Be Upon Him) and you declared hundred of the persons present in the mosque as Sahaba and

Q-29 introduced yourself as the Holy Prophet (Peace Be Upon Him)

Ans. It is incorrect. I cannot even imagine of defiling the sacred name of our Holy Prophet (Peace Be Upon Him) or to defile the name of 'Sahaba-e-Karam' or in any manner defiled their dignity or honour as I am a true Muslim 'Alhamadulillah'.

Q-29. Is it correct that Video ^{Cassette} and Audio Cassettes (P-1) of ^{which} your speeches were also prepared in the said mosque on 28-2-1997?

Ans. It is incorrect. I did not permit any person to record Audio Cassette, however, off and on Video Cassettes.

sermons were prepared but not the audios.

Q-30. Is it correct that Audio Cassette (P-1) and Video Cassettes (P-2 and P-5) contain your speeches?

Ans. My counsel has advised me not to answer this question.

Q-31. Is it correct that Mian Mohammad Awaiz and Hafiz Muntaz (Pws) were present in the said congregation in which you claimed yourself to be the Holy Prophet (Peace Be Upon Him) and out of the persons sitting, your Murids Zahid Zaman and Abdul Wahid were declared to be Sahabas and in this way you defiled the name of Holy Prophet (Peace Be Upon Him) and 'Sahab-e-Karam'?

Ans. It is absolutely incorrect. Infact I do not know the prosecution witnesses, as mentioned above, even I have heard the names of prosecution witnesses namely Mian Mohammad Awaiz, Hafiz Muntaz Awan for the first time.

Q-32. Is it correct that on 29-3-1997 Mohammad Ismail Shujaabadi produced a video Cassette (Exh. P-2) and Audio Cassette (P-1), which were taken into possession by the police?

Ans. I do not know.

Q-33. Is it correct that on 18-4-1997 Athar Iqbal produced a Video Cassette (P-5), which was taken into possession by the police?

Ans. I do not know.

Q-34. Is it correct that Mian Ghaffar Ahmed (PW) met you in your house situated at 218-Q, Defence, Lahore at 2.00 p.m on 22-3-1997 and you claimed that 'Khilafat-e-Uzma' has been awarded to you by Allah Almighty and 'Khilafat-e-Uzma'?

State

Versus

Mohammad Yousaf Ali

was awarded to the Prophet Hazrat Adam Alahe Salam and continued to all the Prophets and/^{now}Khilafat-e-Uzma of Holy Prophet (Peace Be Upon Him) is with you and in this way you claimed yourself as the Holy Prophet (Peace Be Upon Him)?

Ans. It is correct to this extent that Mian Ghaffar (PW) once met me in my house but the later part of the above-mentioned question is absolutely incorrect and that infact he demanded an amount of rupees three crores from me for not blackmailing me and actually it was the message of Zia Shahid, Chief Editor daily 'Khabrain'.

Q-35. Is it correct that Sohail Zia is also your Murid'?

Ans. It is absolutely incorrect and actually I heard his name today.

Q-36. Is it correct that Audio Cassette (P-1) provided by the complainant to the police related to your Khutba Jumma in the mosque 'Baitul Raza' situated in Chowk-Yateemkhana Lahore on 28-2-1997?

Ans. I do not know.

Q-37. Is it correct that in your speech recorded in Audio-Cassette (P-1) you declared all the translations of the Holy Quran incorrect and defective. ?

Ans. It is incorrect, infact it is a matter of discussion in detail at any proper forum.

Q-38. Is it correct that you, in your speech recorded in the Video Cassette (Exh.P-2) and its transcript (P-11/1-10) announced that some verses of Holy Quran are very mischivious?

Ans. My counsel has advised me not to answer this question.

Q-39. Is it correct that one 'Rizwan' arranged your meeting with Mohammad Abubakar Ali (PW) in the month of June, 1997 in the house of Abdul Wahid?

Ans. It is correct.

Q-40. Is it correct that you called Mohammad Ali Abubakar as Abubakar Siddique?

Ans. It is absolutely incorrect.

Q-41. Is it correct that you said to Mohammad Ali Abubakar(PW) that there is no need to perform 'Umra' and you can arrange 'Umra' here?

Ans. It is incorrect. I cannot imagine of saying this in the wildest of my dream.

Q-42. Is it correct that you said to Mohammad Ali Abubakar(PW) that 'Makaan' is there and 'Makeen' is here, on which he was angry and thereafter you allowed him to perform 'Umra'?

Ans. It is absolutely incorrect as it is a cooked-up story.

Q-43. Is it correct that Mohammad Ali Abubakar (PW) was one of your 'Murid'?

Ans. ~~It is incorrect.~~

Q-44. Is it correct that you said Mohammad Ali Abubakar (PW) that ... can arrange meeting of him with the Holy Prophet (Peace Be Upon Him).

Ans. It is absolutely incorrect.

Q-45. Is it correct that you had obtained promise of top-most-surrender to you from Mohammad Ali Abubakar for his meeting with the Holy Prophet (Peace Be Upon Him) and he had replied that whosoever could be desired by you he could surrender for meeting with the Holy Prophet

(Peace Be Upon Him)?

Ans. It is absolutely incorrect.

Q-46. Is it correct that you asked Mohammad Ali Abubakar (PW) to decorate a room in his house and whenever you reached Karachi from Lahore you would stay there and thereafter you declared the said room as 'Ghar-e-Hira'?

Ans. It is absolutely incorrect.

Q-47. Is it correct that you said to Mohammad Ali Abubakar (PW) that you arranged his meeting with the Holy Prophet (Peace Be Upon Him) and for that you called the said PW in the said room of his house and asked him to close his eyes and asked him to recite 'Darood Sharif' and when he started reciting 'Darood Sharif' you asked him to open his eyes and when he opened his eyes, you, all of a sudden, took him in your 'Jhappa' and pronounced that you are 'Mohammad' (P.B.U.H.), on which the PW started weeping and you kept him in your 'Jhappa' and the said PW came out of the room while feeling shivering, on which your followers, who were sitting outside the room, congratulated said PW on his physical meeting with the Holy Prophet (Peace Be Upon Him)?

Ans. This piece of evidence, being 'Bhotan' and 'Thomat' is absolutely incorrect.

Q-48. Is it correct that you, while sitting in the house of Abdul Wahid demanded an amount of Rs.50,00,000/- (Fifty lacs) from said Mohammad Ali Abubakar (PW) on the pretext of purchasing a house, which the PW paid to you?

Ans. I never demanded any amount from this PW to purchase

my house?

Q-49 Is it correct that you demanded one Air-Conditioner from Mohammad Ali Abubakar (PW), which he purchased from the market and you installed it in your room arranged for you in the house of Abdul Wahid and you also purchased Carpet from Karachi for ^{which} the said PW paid an amount of rupees eleven thousand and the PW also purchased furniture for your room as you directed him for your stay in Karachi in the house ^{said} of PW at Karachi and you brought the furniture at Lahore and this furniture was purchased by PW for ^{which the said PW paid} an amount of Rs.1,50,000/- (One lac and fifty thousand). Apart from the above, you also purchased the curtains from Karachi for which PW paid an amount of Rs.53,000/- (fifty three thousand) and the PW in this way paid an amount of Rs.60,00,000/- (Sixty lacs) in tota?

Ans. It is absolutely incorrect that I demanded any thing from this PW or for that matter any one else.

Q-50. Is it correct that document Mark 'A' is with regard to Demand Draft of rupees three lac, the detail of which is given in the document, which was paid by Mohammed Ali Abubakar to you?

Ans. It is incorrect. Infact I used to pay money to Mohammad Ali Abubakar to get the Demand Draft made in my favour.

Q-51. Is it correct that the document Mark 'B' is with regard to an amount of rupees five lacs paid by Mohammad Ali Abubakar (PW) to you?

Ans. My answer is same which I gave as above.

Q-52.. Is it correct that document Mark 'C' is with regard to payment of Rs.2,50,000/- (two lacs and fifty thousand)

made by Mohammad Abubakar Ali (PW) to you?

Ans. My reply is same as given above.

Q-53. Is it correct that document Mark 'D' is with regard to Demand Draft for an amount of rupees two lacs paid by Mohammad Abubakar Ali to Mrs. Tayyaba Yousaf Ali, your wife?

Ans. My reply is same as above.

Q-54. Is it correct that document Mark 'E' is with regard to the dollars got encashed by Mohammad Abubakar Ali for an amount of Rs.20,950/- paid to you?

Ans. It is absolutely incorrect.

Q-55. Is it correct that the receipt Mark 'F' is with regard to the purchase of air-conditioner by Mohammad Abubakar Ali (PW) for you but the receipt is in the name of Abdul Wahid, however, the air-conditioner was handed over to you?

Ans. It is absolutely incorrect.

Q-56. Is it correct that receipt Mark 'G' is with regard to Carpet purchased by Mohammad Abubakar Ali for you and the Carpet was handed over to you?

Ans. It is incorrect. Infact, all these articles, as mentioned above, were purchased for himself to be installed in his house.

Q-57. Is it correct that the document Exh. P-6 is with regard to return of an amount of Rs.24,02,410.50 (Twenty four lacs, two thousand, four hundred and ten and fifty paisas) by you to Mohammad Ali Abubakar on his demand of paying in dire need and you also

promised to return the remaining amount as well as after receiving the same from Madina?

Ans. It is incorrect. Infact I took 'Qarz-e-Hasna' of rupees twenty four lacs from Mohammad Abubakar Ali and when I was able to pay back I paid this amount voluntarily. Rest is incorrect.

Q-58. Is it correct that the document (Exh.P-7) is with regard to payment of an amount of Rs.24,10,000/- (twenty four lac and ten thousand) by Mohammad Abubakar Ali (PW) to you?

Ans. It is incorrect. I have returned this amount and my reply is same as above.

Q-59. Is it correct that you gave diary(Exh. P-8/1-116) to Mohammad Abubakar Ali stating that after reading this diary he will rely on you?

Ans. It is absolutely incorrect.

Q-60. Does diary (Exh.P-8/1-116) belong to you?

Ans. It is incorrect. I have not even seen this diary.

Q-61. Is it correct that in a 'Majlis of 'Qawwali', held in the house of Abdul Wahid you said that so long the members of 'Majlis' would not see the Holy Prophet (Peace Be Upon Him), no one shall die?

Ans. It is incorrect.

Q-62. Is it correct that you told Mohammad Abubakar while he was going to attend 'Mhefil-e-Naat' that the person for whom the PW is going is sitting here and restrained him from attending said 'Mhefil-e-Naat' but the PW did not care for you and went to attend the 'Mehfil' of 'Naat Khwani'. And when the PW came back after attending 'Majlis-e-Naat' you called him in your room and you

were too angry with the said PW for disobeying his orders and you said that since the PW had violated your orders, he shall be involved in 'Azaab Allah' and there you also defiled the name of Holy Prophet (Peace Be Upon Him)?

Ans. It is absolutely incorrect. I cannot even imagine to defile the name of my beloved Holy Prophet (Peace Be Upon Him).

Q-63. Is it correct that you invited Mohammed Ali Abubakar(PW) on 28-2-1997 in the marriage ceremony of your daughter and in the meeting of the World Assembly held in the mosque 'Baitul Raza' situated at Chowk Yateemkhana, Lahore?

Ans. It is correct to the extent of his attending the marriage ceremony of my daughter. Rest is incorrect.

Q-64. Is it correct that the PW attended the meeting of the World Assembly in the mosque 'Baitul Raza' situated in Chowk Yateemkhana, Lahore on 28-2-1997?

Ans. It is incorrect that he attended the meeting of World Assembly but he did attend the Jumma prayer.

Q-65 Is it correct that you convened the meeting of World Assembly on said date i.e 28-2-1997 in mosque 'Baitul Raza' situated in Chowk Yateemkhana, Lahore and you issued Invitation Cards and out of those photo copy (Mark 'H') is that of the Invitation Card given to Mohammed Ali Abubakar?

Ans. It is incorrect that I never gave any Invitation Card to Mohammad Ali Abubakar (PW).

Q-66 Is it correct that while delivering speech on 28-2-1997 in mosque 'Baitul Raza' you said as recorded in Audio Cassette (Exh.P-1) that as to why you selected mosque

'Baitul Reza', for the World Assembly and as to why you did not select 'Masjid-e-Nabwi' and 'Masjid-e-Haraam' and you explained that you selected mosque 'Baitul Reza' in the same manner as 'Ghar-e-Hira was selected by Allah and you also said that some ^{Surat, even} Ayyat' & Holy Quran were present there?

Ans. After consultation with my counsel, I ~~did~~ not want to answer this question.

Q-67. Is it correct that you delivered Khutba speech on 28-2-1997 in the mosque 'Baitul Reza' situated in Chowk Yateemkhana, Lahore and declared hundred of the persons, present there, as 'Sahabis and you introduced Abdul Wahid and Zaid Zaman, your Sahabis and both these persons also delivered their speeches to some extent?

Ans.. It is incorrect.

Q-68. Is it correct that you in the said meeting said that Holy Prophet (Peace Be Upon Him) is not on duty and it is on his 'Atta' that a Rasool is addressing you and thereafter in the same meeting you introduced Mohammad Ali Abubakar (PW) and said that if the Holy Prophet (Peace Be Upon Him) accepted the services of any body, he is Mohammad Ali Abubakar (PW) and you brought the/PW, who was sitting in the third or fourth row near the pulpit and said that the/PW, who served you first, he was Abubakar and now he is Mohammad Ali Abubakar and then you called the said PW as 'Abubakar Siddique'. It means that the said PW was your Sahabi?

Ans. It is incorrect.

Q-69. Is it correct that in the month of December, 1995 after Jumma prayer in the Mijra, attached with the mosque 'Baitul

ul-Raza, situated in Chowk Yateem-khana, Lahore, Sohail Raza, introduced Sajid Munir Dar (PW) to you?

Ans. It is absolutely incorrect.

Q-70. Is it correct that you said to the said PW that if you arranged his meeting with Holy Prophet (Peace Be Upon Him) whether the PW could have the price for the same or not, upon which the PW replied in affirmative. And ^{to} you said/the said PW that unless he had meeting with the Holy Prophet (Peace Be Upon Him) he would not die. Moreover, in case of meeting, all the sins of PW shall be forgiven and he shall ^{not}/be entered in the hell and he shall go in 'Jannat' and you asked PW to hand over his golden chain and ring, which the PW gave to you?

Ans.. It is incorrect. Infact it is 'Bhotan' and 'Thomat' on me.

Q-71. Is it correct that on the next day of the said meeting you invited PW Sajid Munir Dar to come to your house 218-Q, at/Defence, Lahore and the said PW alongwith Sohail Zia came to your house at Defence, Lahore and you took the said PW alone in your 'Hujra' established in your house while many other people were sitting in the main Drawing Hall?

Ans. It is incorrect and infact I had seen Sajid Munir (PW) for the first time in the court room.

Q-72. Is it correct that while being present in the said 'Hujra', you said that PW is lucky, who is going to meet the Holy Prophet (Peace Be Upon Him) and thereafter you said to PW that you are Mohammad (Peace Be Upon Him) and thereafter you embraced him?

Ans. It is incorrect.

Is it correct that during your speech recorded in Video Cassette (P-5) you called yourself as 'Rasool

Allah and said "وعلماؤنا فيكم رسول الله".

Ans. It is incorrect.

Q-74. Is it correct that ⁱⁿ Video Cassette (P-2) you asked the people about yourself that they shall believe you as resemblance and identical of the Holy Prophet (Peace Be Upon Him)?

Ans. It is incorrect.

Q-75. Is it correct that in your speech recorded in Video Cassette (Exh.P-2) you also invited to the people to believe you as pious and identical of the Holy Prophet (Peace Be Upon Him) and if they have to oppose their families, their wives, their children and even they ~~are required~~ to murder them for this belief, they have to repeat 'Badar', Hunnain' and repeat 'Karbala' and have to believe you in the same way?

Ans. It is absolutely incorrect.

Q-76. Is it correct that you informed to Mian Abdul Ghaffar (PW) that when he met you in your house at 218-Q Defence, Lahore that 9th of Rabiul-Awwal' is your date of birth and 12th of 'Rabiul Awwal' is not the correct date of birth of Holy Prophet (Peace Be Upon Him)?

Ans. It is absolutely incorrect.

Q-77. Is it correct that in your speech recorded in Video Cassette (Exh.P-5) you stated that 12th 'Rabiul Awwal' is not Birth Day of Holy Prophet (Peace Be Upon Him) and 9th of 'Rabiul Awwal' is the actual date of birth

of the Holy Prophet (Peace Be Upon Him).

Ans. It is absolutely incorrect.

Q-78. Is it correct that Khushi Mohammad, S.I/IO asked you to get your voice recorded for comparison with the voice of Video Cassette (Exh.P-2) and (Exh.P-5) and Audio Cassette (P-1) but you refused to get the voice recorded?

Ans. It is absolutely incorrect.

Q-79. It is in evidence that Mohammad Ismail Shuja Abadi, complainant, produced before Investigating Officer 22 pages of your diary (Exh.P-3/1-22) What have you to say about it?

Ans. It is incorrect.

Q-80. Does diary Exh. P-3/1-116) belong to you?

Ans. It is absolutely incorrect.

Q-81. Is it correct that the complainant produced one page of your diary Exh.P-4 to the police?

Ans. It is incorrect.

Q-82. Is it correct that you appealed to your followers (Murids) to say 'Dareed Sharif' on you in the hour of distress and calamity as test of your faith as reported in weekly 'Takbeer' (Exh. P-9/1-52)?

Ans. It is absolutely incorrect.

Q-83. Is it correct that transcript Exh. P-10/1-10) of Audio Cassette (Exh.P-1) is transcription of your speech recorded in said Audio Cassette?

Ans. After consultation with my counsel I do not want to answer this question.

Q-84. Is it correct that transcript (Exh. P-11/1-10) is your speech recorded in the Video Cassette (Exh.P-2)

produced by the complainant before the Investigating Officer?

Ans. After consultation with my counsel I do not want to answer this question.

Q-85. Is it correct that transcript (Exh.P-12/1-19) is your speech recorded in Video Cassette (P-5) produced by Athar Iqbal(PW) before the police?

Ans. After consultation with my counsel, I do not want to answer this question.

Q-86. Is it correct that you also claimed to be continuation of the Holy Prophet (Peace Be Upon Him) as reported in weekly 'Takbeer' Karachi (Exh.P-13/1-52)?

Ans. It is absolutely incorrect. I cannot even imagine of doing any such act?

Q-87. Is it correct that you made an appeal to your followers to their sacrifice/wives in this noble cause, which was reported in weekly 'Takbeer' Karachi Exh. P-9(1-52)?

Ans. It is absolutely incorrect. Infact except my wedded wife all women for me are my sisters and daughters.

Q-88. Is it correct that you have stated in the Video Cassette (P-2) that Allah Almighty is talking through you which means that Allah is talking after coming in you and you also declared that the voice from your lips is the real Book, meaning thereby 'Al-Kiteab, the Noble Quran?

Ans. It is absolutely incorrect.

Q-89. Why this case against you and why the Prosecution witnesses deposed against you?

Ans. This case is an outcome of 'Hasad', 'Tama', 'Lalach', 'Bughez', ignorance of religious knowledge and ignorance

State

Versus

Mohammad Yousaf Ali

of 'Sufiizam' and from even prior to the registration of the FIR I made my belief known to the entire world through press-citations whereby I said إِنَّمَا إِلَهُ اللَّهِ مُحَمَّدٌ رَسُولُ اللَّهِ and also said that the claimant of Prophethood is 'Mardood and so is the person who falsely alleges so, and as of today well Sir my stand is the same. I directly and also through my lawyers conveyed messages, even in the open court that should there be any misunderstanding whatsoever ^{us} let/sit and sort out the differences in most cordial and amicable manner but for reasons best known to them, they never accepted my offer and we never got the opportunity to exchange views, so much so that I was declared 'Kafir' by naming my house 'Jannat-e-Tayyaba' inspite of the fact that Jannat is the name of my mother and Tayyaba is the name of my wife, even then they wanted my hanging in the Regal Chowk. As far as the aspect of this case is concerned, this example is enough to show what sort of knowledge the complainant or the witnesses could have. I am a very humble student of 'Sufiizam'. All these questions were duly answered while I was under interrogation and there I said میں نے صرف اس لیے کہا تھا کہ میں اللہ کا رسول ہوں and the same I say today. My purpose of giving this explanations are not for the purposes of this case. I again make an offer that let sit if you can prove me wrong I should be given death penalty, but, on the other hand, if you proved to have done some thing wrong, then you should be prepared for the same fate. Numerous witnesses whom I had not even met them in the past but they were

planted through a collective conspiracy for blackmailing purposes, for mala fide and ulterior motives.

Q-90. Have you anything else to say?

Ans. According to Holy Quran, Shaheeds are alive but few people do not have such thinking or awareness. The 'Aulia Karam, Prophets and Friends of Allah Almighty is far superior and one of the proof is appearance of all Prophets in 'Masjid-e-Nabwi and offering prayer under 'Imamat of 'Hazeer Khatamun Nabiyeen Syed-e-Na Mohammad (Peace Be Upon Him). For me my Master Holy Prophet (Peace Be Upon Him), 'Khulfa-e-Rashdeen' 12 Imams and Ahle-e-Bait, four Imams of Fiqah, 'Hazrat Ghos-e-Azam' 'Hazrat Datta Ganj Bakhsh', 'Hazrat Imam Bari' and all the Senior Shaikhs of my 'Silsila' are alive^{and} under the presence of so many Seniors and Great and very Great how can this humble servant even think of all these allegations.

I give this evidence that there is no 'Ilah' except Allah Almighty and Mohammad (Peace Be Upon Him) is Prophet of Allah, my emphasis is on 'IS'. He is 'Khatam-un-Nabiyeen' beacon of mind and guidance to the end of time. Therefore, I cannot think of my wildest dream and could even imagine of committing or even thinking or committing of offences which are alleged against me and by the same token I cannot imagine that one Muslim can make such allegations against the other Muslim. Therefore, I am innocent in this case.

Q-91. Will you get your statement recorded under Section 340(2) Cr.P.C in disproof of the charges against you

State

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Mohammad Yousaf Ali

Ans. Yes.

Q-92 Will you produce defence evidence?

Ans. Yes.

R.O & A.C.
13-7-2000.

Sessions Judge,
Lahore.

It is certified that the above statement of accused
has been recorded in my presence and hearing and that it
contains a full and true account of the statement of the
accused.

13-7-2000.
Khan.

Sessions Judge,
Lahore.

11/8

Statement of Mohammad Yousaf Ali son
of Wazir Ali, caste Rajput, aged 50 years,
profession Business, r/o care of 29-D,
Askari-III, Jaklala-III, Rawalpindi,
under Section 340(2) Cr.P.C on oath.

My faith in religion Islam is like that of Hazarat
ur-Raseool
Abubaker Siddique, Ahl-e-Bayat/ Hazrat Ghosul-Azam and Hazrat
Datta Ganj Bakhsh, meaning thereby I belong to Ahl-e-Sunnat
school of thought. My mission, in short, is World Peace
through Human Excellence (Ahsan-e-Taqveem) granted to me by
Hazrat Mohammad, Holy Prophet (Peace Be Upon Him). In detail,
my mission is in accordance with Surat-e-Saf of Holy Quran.
The situation of the World is that 'people are trying hard,
with few exceptions, to extinguish The Noor (Hazrat Muhammed
Holy Prophet (Peace Be Upon Him) by their different efforts
that is words of mouth, writings, actions. The fact is that
Allah Almighty (SWT) has been keeping His Noor, is keeping
will
His Noor and/keep It Noor. Proof, He is Zast-e-Haq (SWT)
Who sent His Rasool with complete guidance, so that He can
surpass this guidance over all ill-thinking. This has been
done no matter how much opposition Kafir have been making
or how much disturbance Mushriqs have been creating. Method,
Oh People who believe come I invite you to a very good bargain
make your belief exact with Allah, you will reach Prophet
Muhammed (Peace Be Upon Him) in reality according to verse,
Surat-Al-Baqra, (Verse No.256) Then strive in the way of Allah
in letter and spirit, your sins will be forgiven and you are
promise, entry in Eden and Taysab residences and I assure
you this is supreme achievement. Do not worry about the
situation in this World because the principle is one who
has santified and glorified his personality and has made him

successful for the life hereafter i.e the eternal life can
revolve the World about him. Once you have reached the peak
of your Meraaj i.e 'Qadam-e-Mustafa (Peace Be Upon Him) the
help of Allah will be yours and great victory will be rewarded
to you.

The title of my Mission is 'Haqeeqat-e-Muhammedia'
(which is moderately known to Non-Muslims as World Assembly
and Peace and Islamic Renaissance). We are reflecting and
presenting Hazoor Rehmatulil Aslameen for the entire humanity.
Our invitation is that we will not disturb or criticise
any body's belief, we rather invite them to live according to
their Prophets or ideals or Teachers or Leaders. Once a man
lives according to what he believes in letter and spirit, we
are sure that he will be attracted to Islam because the
success of man is to return to his originality which is
'Ahsan-e-Taqveem and that is not possible unless he embraces
Islam . I must explain what Islam is " Islam is a meeting
between Allah (SWT) as such and man as such. When I say
Allah as such, I mean Allah as He envisaged Himself not
as He manifested Himself and when I say man, I mean man
according to his reality ie. Anfus' that is the REAL
MAN, that is the purified man. Reference Surat Dehar Verse
No.1. II Reference Surat Al-Araf Verse No.11. We take man
from 'Asfala Saffeen' to Ahsan Taqveem as under:-

- i) " The man has been created to know Allah (SWT)
Reference Surat 'Zaraayat' Verse -56 and
translation Reference 'Kashful Majool' by
Hazrat Dattaj Ganj Bakhsh page 651 i.e translated

by Maulana Feroz-ud-Din, (10th Edition of dated January, 1968. Here to quote an example we believe like constructing a building, you require different material, some one make excellent window and some one make other building material. Similarly, we trust that all Organizations and Jamaat of Muslim World are sincere and respectable like for instance when I talk about 'Ishq-e-Muhammed' (Peace Be Upon Him) I would love to be student of Sufi Saints, when I have to strive against the enemies of Islam, I would love to go to Jamaat-e-Islami Camp. When I have to hear the Naats, I would love to sit in Braveli's company, If I have to hear good sermons about Ahle-Bayat Rasool, I would prefer to go to Shias and while perform exertic I would to be a student of 'Daobandi' and if I have to talk about Toheed, I will humble myself before Ahle-Hadees. What I mean to say all Muslims have some good partial knowledge, not a total knowledge, the total knowledge is under the Feet of Hazrat Mohammad (Peace Be Upon Him.

ii) When a man reaches the Marasaj of Ibadat he is blessed with Taqva. Reference Surat Baqra Verse-21

iii) When a man reaches the Marasaj of Taqva, he is blessed with the guidance of Al-Kitsab. Reference Surat Baqra Verse-2, and when he travels in Al-Kitab, ultimately he reaches to his originality i.e Ahsane-Taqveem and this is the real beginning.



No matter how a pious Muslim may be if he belongs to any Firqa, he cannot have any direct connection with our Holy Prophet (Peace Be Upon Him) Proof, Verse-159 Surat Al-Inaan. However, out of his mercy our Holy Prophet (Peace Be Upon Him) may bless him indirectly. Reference, 'Namoos-e-Raseel (Peace Be Upon Him) and Qanoon-e-Toheen Risaalat' by Mr. Mohammad Ismail Qureshi, Senior Advocate, page 28. Reference -II page-84. Here I would like to point out the Leader for the World, may be material World, physical World or meta-Physical World is only I repeat only Hazrat Mohammad (Peace Be Upon Him). No one else can be a Leader in any capacity.

"Alhamadulillah", this C.D does not contain any film or the songs but the name of this C.D is ^{Alim} 'Alam' and this C.D contains the Holy Quran, its translation, Siha Sitta and Islamic Fiqa. It, as compared with an ordinary scholar, can easily express its contents on the Computer. In other words, we want to say that 'Oh Human Being', do not study the reality under human wishes but the reality is that if all things can be recorded in this simple piece (C.D), then why everything cannot be preserved in the human body, in accordance with the latest research, it has proved that the Holy Quran has been recorded in the D.N.A and here we have confined ourselves to refer one verse of Allama Mohammad Iqbal, which is as under:-

یہ راز کسی کو معلوم نہیں کہ قوس
قاری ظہار نے یہ حقیقت قریب قرآن

Anything may look as lower if it is seen from

distance or it is seen with proudness. When the imaginations are clear, these are united and when these are united they touch the top and the height of imaginations is the origin of Elevation of Human (Meraj-e-Insani). The same (Meraj) of

Allah Almighty and Holy Prophet (Peace Be Upon Him), Height of Human Being, 'Qadam-e-Muhammed-e-Mustafa (Peace Be Upon Him), Knowledge is catastrophe (Halakat) without Tazkia (تزكية).

Knowledge is to that extent which is practice, otherwise these are information. The human being is secret of Allah Almighty and Allah Almighty is secret of human being. Here in the court, the Holy Quran, Hadith and other Islamic Books are available and all these books are paid respect by every one. There is one C.D in our hand and the point is that as to whether it should be respected or not, it is concerned with knowledge of awareness (Ilm-e-Aaghyee). Allah Almighty sent the human being in this world, each human being in accordance with his reality i.e. in accordance with 'Ahsan-e-Taqveem' Issafala Safayleen' is figment of imagination. When a person is surrounded by figment of imaginations, then he is different from another human being. The identification of 'Ahsan-e-Taqveem' is that he will become the representative of Holy Prophet (Peace Be Upon Him) for the entire world. The reality of human being, the reality of the world, the reality of Holy Quran and reality of the reality is "لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ". The literally meaning of it is that "بَشَرٌ مِمَّنْ سَلَكُوا سَبِيلَ اللَّهِ". There are seven words in this sacred 'Kalma'. If some one has to translate the 'Kalma' in any language, then he has to confine upto seven words, as mentioned above or he should study from 'Murshid-e-Kamil' as if the 'Kalma' told by some lover, which is as under:-

کلمہ یار سُرُحَا سُر
میں نے اس بات کو سُن کر

'Suhagan' is the code word of lovers, which is translation of 'Surat Fajr' Verses No.27 and 28.

Note. Those who know arabic would say that the word 'Nafse Mutmaeen' ^{نفس مطمئنہ} has been called as feminine and the example is given that the lover when reaches to an extreme, then he becomes 'Banda' (Abd) of Allah Almighty and becomes the slave of Holy Prophet (Peace Be Upon Him) and appears before the Holy Prophet (Peace Be Upon Him) and in this situation he has got no will nor demand and actually he is nothing but simply appears.

The existence of 'I' (میں) is such a sin that all the sins are lower then this sin.

Mein, Mein, Mein, (میں)(میں)(میں) the goat spoke and got her skin removed. Meina, Meina, Meina (میں)(میں)(میں) spoke and it convinced every heart and infact 'Meina' (میں) is called sacrifice as stated by Sultan-ul-Arfeen Hazrat Sultan Bahu, which is as under:-

در جے کبر دین علم و حج سُرُحَا
سُرُحَا سُرُحَا سُرُحَا سُرُحَا
اٹھا رہا جو عالم آسا
بغہ آگے جھینڈا دے سر دے سُرُحَا
جے سرودہ خطا سرودہ داکر دے
جے مقبول کیوں حلقہ سُرُحَا
جے کبر سبب کوئی سُرُحَا
یانی کیوں بند کبر دے سُرُحَا
خداق دین شہنا یا سُرُحَا
صبر سُرُحَا سُرُحَا سُرُحَا سُرُحَا

As far as the human being (Bashriat) and personality of Mohammad Yousaf Ali is concerned, whatsoever cruelty was done to

him, he forgives the same in the Name of his Holy Prophet (Peace Be Upon Him), he never thought about revenge nor he took the revenge and nor he shall take the revenge and it is my advice to all my friends that what to speak of taking revenge in the world even any indecent word should not be spoken and my conduct in nutshell is as under:-

”جیتے جی سب رشتہ دار
نورانی فوجاں سے ہو
گر کوئی گالی طعنہ دے
کوڑا لڑکھو جی سے ہو
کوڑا لڑکھو جی سے ہو
وہ لڑکھو جی سے ہو
یار کی خالہ اس دنیا میں باہر
سب کیسے ہو

Besides it in my view the advice of Hazrat Datta Ganj Bakhsh, Rahmatullah-ale, as contained in 'Kashfulmajoon, 10th Edition, January, 1968 page-624, is as under:-

"That the way of slander is liked by 'Mashyikh-e-Tariqat' and in this way, a man is saved from any strang thing, proudness and self praise and where there is also strength and stability in his love and affection. It is the style of Allah Almighty that He degrades and makes disliked in the public and the life of Prophets is an example in this regard.

Alhamdulillah (الحمد لله) it is the grace of Allah Almighty that our education, training and 'Taskee (تسکیر) is directly conducted by the Holy Prophet (Peace Be Upon Him)

and indirectly by the Mashyikh (مَشْيُخ) of this line. The life of the Holy Prophet (Peace Be Upon Him) and all the allegations, in detail, are contained in the Books, which are as under:-

- i) 'Aqaid-e-Ahl-e-Sunnat Wal-Jamaat,
Written by Maulana Abdur Rehman Ashrafi
of Jamia Ashrafia, Lahore,
Arranged by Hazrat Maulana Mufti Syed
Abdul Shakoer Tirmizi, Incharge Madrisa
Arabic Haqania, Sahiwal, District Sargodha
- ii) Madaruj Nabuwwat,
Written by Hazrat Allama Sheikh Abdul Haq,
Mohadas Dhelvi,
Published by 'Madina Publication Company,
M.A. Jinnah Road, Karachi.

Alhamdulillah (الحمد لله) all the allegations on us in presence of Allah Almighty and Holy Prophet (Peace Be Upon Him) as witnesses, are false and 'Bhotan' (بھوتان) and lack of knowledge and that also due to an assault of devil. We, for the heightness of Allah Almighty, 'Deen-e-Haq' (دین حق) and for happiness of Allah Almighty shall present some explanations with brevity:-

"We think the description of the defect of any one as back-biting (خوف) We can sacrifice our life but shall not point out the ~~defect~~ defence of any one. There are many sets of Holy Quran available here and our reference can be examined by any reference. We received Surat Noor separately, therefore, we shall present this book i.e with reference to Surat Noor Verses No.12 and 13 and its Hashia No.19 may also be perused, which is contained in 'Zia-ul-Quran', Translation and Exegesis by Peer Muhammed Karam Shah Alhasri, Zia-ul-Quran Publications, Noor-ul-Karim Market, Urdu Bazar, Lahore".

Sir, Wallah, Wallah, Wallah, Wallah, Wallah (والله) (والله) (والله) all the women, except my wedded wife, are just like my mother and sister for me. Alhamdulillah (الحمد لله) 'Seran' and 'Nasban' (سران) and (ناسبان) we have been blessed in abundance by the Allah Almighty. With the blessings of Allah Almighty we were always in the position of giving. Even now the people are indebted to us. All the persons, who referred of giving gifts to us, we, those gifts, keeping in view Surat Toba Verse-103, after receiving distributed to others, and Allah Almighty is witness to it that we or any one, out of our family, did not utilize it. And what is the matter of gift and for it we refer 'Sahi Bokhari Sharif Part-II, translated by Dr. Muhammed Mohsin Khan, Islamic University, Madina Munawwara and 2nd Edition as amended 1976 page-478, photo copy presented, and the meaning of it is that, who, after offering the gift demands it back is like that dog, who, after vomiting is trying to take it back. The storm which started against us was for the reason that people did not like our saying that the translations of Holy Quran are not correct and we present the proof of it.

Tamheed.

There are two types of contact of human being with the Holy Prophet (Peace Be Upon Him) and this contact is possible with every human being. One contact is indirect (بالترتيب) i.e Sahabe-e-Karam Razi-Allah-Tala-Anho, Taabeen, Tabe-Taabeen and second contact is direct (بالمباشر), the summary of which is given in the Book titled as 'Nameos-e-Rasool and 'Qaneen-e-Toheen-e-Rissalat', written by Mr. Muhammed Ismail Qureshi, Senior Advocate

Supreme Court of Pakistan at Page-28 and the dream narrated by him.

The contact of this love differs from man to man and no one has any sort of interference.

دوست عشق عشق ہے دیگر نہیں ہے نصیب
ورنہ ہوا ہی کیا ہے جہاں کھرااب میں

Note. Here under the orders of some one, the word 'Kharaab' (خراب) has been substituted with word 'Saraab' (سراب) and this is literally honesty.

Note. Any person if possesses entire world, he is the temporary owner. The entire world is with him but he does not possess religion (دین) which means that he has nothing with him.

If some one has the complete knowledge of Deen-e-Islam, then he would look scholar apparently but if he does not have the love of Holy Prophet (Peace Be Upon Him), then he has nothing with him. For example, there are great scholars in the Universities of Europe and Wests, who give lectures on Islamiyat but since they have no love for the Holy Prophet (Peace Be Upon Him), therefore, they are not treated as 'Muslims'. There is no human being in the world prior to his being 'Iblees' who worshiped which the worship was offered by 'Iblees' and it can be explained as under:-

”گیا ابیہا دارا اب کہ لے نہ کرنا
اگر لکھوں بہر کہ ہے میں سرکارا تو کیا عاردا“

To save the precious time of this court, we will refer only those verses whose translations is disrespectful (بی احترام) and incorrect, which are as under:-

1) Surat Baqra Verse-256.

The word 'Urootulwosqa' (عُرُوتُ الْوَسْقِ) has not been translated in any Holy Quran correctly. Now we introduce the correct translation for the sake of Allah Almighty and the Holy Prophet (Peace Be Upon Him).

'Urootulwosqa' (عُرُوتُ الْوَسْقِ) means the Holy Prophet (Peace Be Upon Him).

Proof(1) This name of Holy Prophet (Peace Be Upon Him) has been written in the latest arch (حُرَاب) of Masjid-e-Nabwi Sharif towards its right side.

Proof(2) Roohul-Qudoes (رُوحُ الْقُدُوسِ) also means the Holy Prophet (Peace Be Upon Him) and this name is written on the arch (حُرَاب) of Masjid-e-Nabwi Sharif towards its left side and the Proof No.2 is from the Book titled 'Isma-e-Nabi Kareem (Peace Be Upon Him) written by Sufi Barkat Ali Salaarwalay.

Surat Qiana Verse-16.

Surat Wazha Verse-7.

And in the same way in Holy Quran, there are many points which can be explained at any moment by us Ahzaab Verse-72. The translation of words 'Tleeman Jheela' (طُلُوعًا جَهْلًا) is highly insulting. And with reference to Surat Qasas Verse-56 of Holy Quran some one asked us that in accordance with this verse, God Forbid (Astakhferullah) the Holy Prophet (Peace Be Upon Him) may not offer guidance of any one and on name of Holy Prophet (Peace Be Upon Him) and saying of the Holy Prophet (Peace Be Upon Him) our life stands sacrificed. And we, all of a sudden, in accordance with Surat Shura Verse-52 replied to him that to whom the Holy Prophet (Peace Be Upon Him) likes may give guidance, on

which that person put another question that there are difference in the verses of Holy Quran, on which Alhamdulillah (الحمد لله) we replied that there is no difference in the verses of Holy Quran and in proof/Surat Nisa Verse-82 and it is the mischief of human conscious and infact the person in accordance with his choice seeks guidance from the Holy Book and by depriving himself of 'Tazkia (تنكية) and by involving in human desires becomes blind, it is announed in Surat Baqra Verse-26 of Holy Quran.

در سخن حق قسم چون بر لعل در بر گل
بر دین میل دارد در سخن بی

The mother of Mohammad Yousaf Ali, on spirtual side, was attached with Mian Sher Mohammad and his father Wazir Ali was attached with Hakim Ali Qadri. Whatever we want to say further (God Forbid) we do not claim, rather it is the admission of the blessings of some body. A paper is simply a paper and by itself it is nothing. Whatever is written on it, it is called with that name. For example, if Holy Quran is printed, it is called Qur-- The paper is not Quran by itself but is called Quran by the priting of the Quran on it. In the same way what we are going to advise, Mohammad Yousaf has no speciality in that. In this world when some body is granted some post and prior to that he has confidence of that. In this way whatever has been granted to us we were confident of that. Alhamdulillah (الحمد لله) prior to the birth of Yousaf Ali, his parents, Murshid of his parents and the Holy Prophet (Peace Be Upon Him) himself gave the happy news that we have a contact with the Holy Prophet (Peace Be Upon Him) through dreams and observance and through assessment, that is our personal matter and it is not objectonable

(ﷺ) for others. We mention this fact for the reason that in our conversation all the terms are those which we have got from the Holy Prophet (Peace Be Upon Him), for example, in Arabs the word 'Ahle-Bayat' (أهل بيعة) is usually used, the 'Ahl-e-Bayat-e-Rasool' are specified. 'Ahl-e-Bayat' can be used for any body. For example, Surat Raat Verse No.73, Surat-ul-Azaab Verse-21. According to faith and belief of all the Muslims the Holy Prophet (Peace Be Upon Him) is the only settled yardstick. He (Peace Be Upon Him) is the Prophet of Allah Almighty.

Proof. Exegesis by Allama Shabbir Usmani Surat A'raaf Verse No.158 Hashia No.8 of the Holy Quran, translated by Sheikh Mahmood-ul-Hassan, published in 'Madina Munawara'.

Whatever has been taught to us, proof of which is that we are to be in accordance with the example of the Holy Prophet (Peace Be Upon Him). If some one is like Holy Prophet (Peace Be Upon Him), it is not disrespectful or insulting but if some one is not in accordance with Holy Prophet (Peace Be Upon Him) it is disrespectful and our name for this happy news and pleasure was suggested as "Mohammad" and later on, the elders and scholars gave guidance that this would proceed with difficulty in the culture of Pakistan, therefore, the words 'Yousaf Ali' were added to my name "Mohammad" and reference in this regard can be made to the Book 'Madarajul-Nabuwat' Part-I, Page-246.

Allah Almighty has ordained by swearing of his respect and power that He will not punish any body whose name is on the name of the Holy Prophet (Peace Be Upon Him). To name oneself with name of Holy Prophet (Peace Be Upon Him) is beneficial and one is put in a protection in this world as well as world to come.

In a Hadith it is reported that the person whose name would be 'Mohammad', the Holy Prophet (Peace Be Upon Him) will recommend

him for paradise and will make him enter into paradise. On another place, it is reported that the person whose name is 'Mohammad' or 'Ahmed' will not be sent to Hell. We have been posted on some posts in 'Turki' and 'Saudia Arabia'. There, the people used to call us with the first part of name or used to call us with 'Kuniat' (كنيت). Any one of us if goes to Madina Munawara, they will not get your attention by saying 'Oae' 'عاه' but they will call you with the name "Mohammad". This name is most beautiful name of the world. To name oneself with this name or to call with this name is not insolence. Only 'Syede-Na-Mohammad Bin-Abdullah (Peace Be Upon Him) is 'Mohammad Raseol Allah (Peace Be Upon Him), The Seerat (سيرت) of Mohammad (Peace Be Upon Him) explained by any body is like as one drop of water out of seven seas. Even otherwise, no body knows about Holy Prophet (Peace Be Upon Him) more than Hazrat Siddique Akbar, Razi Allah Tale Anho and Syed-e-Na-Hazrat Ali Karam Allah Wajho. Where are their thoughts and introduction. "انفس آفاق کی وحدت کے لیے توحید نہیں"

If we studies Surat Sajda Verse-53 of the Holy Quran and goes behind the words 'Afaaq' (آفاق) and 'Annafs' (انفس), its meaning would be, that truth (Haq), truth is Haq. According to latest research whatever is in the human mind, the access to it is beyond 16 billion Noori years and its precis is in the verse of Allama Dr. Mohammad Iqbal, which is as under:-

"خودی پر سردہ توحید کا پیش لہر
خودیں موزنہ توحید کا توحید کا
عقائد نہ توحید کا توحید کا
زین سے تابع شریعت نام لہر و شریعت"

مریم زار ہے اک کیا لکھتیں ہیں
نہ طبر کا کد ہے نہ طبر کا عفات

The Allah Almighty has blessed us Mohammadi to a great extent and its detail is mentioned in writings of Mujadid Alif Sani, Rehmatullah Ale. Through Holy Prophet (Peace Be Upon Him) we have been made the best creature in this world. We were blessed with the followings of Holy Prophet (Peace Be Upon Him), the summar of which is that a mirror was made and it was made possible for every human being. Here we consider proper to explain the three technical terms:-

i) Ibleesiat.

Its precision is to keep the man away from the God Almighty and every body is victim to it, except the sincere. Reference Surat Sooad Verse-83. And its second meaning is as under:-

"وہ خائفہ کت جو موت سے ڈرتا نہیں ذرا
روح ختمہ اک کے بدن سے نکال دو باقی تفریطیات
لقبال۔ ایسی کی جیل شوی فرعونیت صرف
ایک سوئوں باقی کو نہیں غرور ہے"

ii) Mohammadiat.

The way the Holy Prophet (Peace Be Upon Him) is on the peak of Prophethood, in the same way His (Peace Be Upon Him) followers could reach on the peak of man kind. The peak of mand-kind is that Alhamdulillah (الحمد للہ) i.e. there should be no secret in between the Holy Prophet (Peace Be Upon Him) and the man. Alhamdulillah (الحمد للہ) we got the same superior

status through the courtesy of Holy Prophet (Peace Be Upon Him) The Biggest Caliph of Allah Almighty is the Holy Prophet (Peace Be Upon Him). All the Prophets were enlightened with 'Noor', who came on the earth prior to arrival of Holy Prophet (Peace Be Upon Him) but they were called 'Nabi' or 'Raseel' but the Holy Prophet (Peace Be Upon Him) for all times is as the 'Sun'. Small pieces enlightened with 'Noor' of Holy Prophet (Peace Be Upon Him) are called Stars. Either the moon is of 1st or of the 14th, is enlightened by the Sun. In the same way, any one, who is orator or scholar is due to the 'Noor' of the Holy Prophet (Peace Be Upon Him) and its summary is as under:-

”کیا شان الہی کا مہینہ میں ظہور ہے
ہر گل میں ہر شجر میں حمد کا نور ہے“

The real position is that as per Surat Subha Verse No.78, the real Muslim is that who is Caliph of the Holy Prophet (Peace Be Upon Him), who should be Naib of the Holy Prophet (Peace Be Upon Him), who has contact with the Holy Prophet (Peace Be Upon Him). My God Almighty this be the position, and on the same principle we were blessed with the Caliphate by the Holy Prophet (Peace Be Upon Him).

Alhamdulillah (الحمد لله) this 'Aitraaf-e-Faiz' is 'Aitraaf-e-Nemat' (admission of the blessings) and that is is not any sort of declaration. Reference from Surat Wazah Verse-11. Under the Sunnah we have expressed the same and the assignment has been given to us under a great mission, for which we have given the signal and we present its introduction. Infact it is such a blessing, God Forbid (Astaghferullah). where is the claim of Prophethood, whether we have introduced any new Book, whether we have introduced new religion, whether we have caused changes in the prayers, whether we have

caused changes in the religion but infact Mohammad Yousaf is a poor fellow and nothing and leave him for a moment and let us ask some thing from you.

Whether Syed Usman-e-Ghani Razi-Allah-Tala-Anho i.e. Zulfiqar Nain is or is not Caliph of Rasool and why he was deposed and why he was murdered and as to whether the persons guilty of such acts were not Muslims.

Whether Syede-Na Hazrat Ali Razi Allah Tala Anho, beloved of Holy Prophet (Peace Be Upon Him) and husband of Syeda Fatimatu Zohra, Razi Allah Tala Anha, to whom much respect or 'Shan' was bestowed and for whom the Holy Prophet (Peace Be Upon Him) said that to whom He (Peace Be Upon Him) is 'Maula' and Hazrat Ali is also Maula for him and who were those who were those who opposed Hazrat Ali, Karam Allah Wajho and who committed his murder and what treatment was given to Imam Hassan Alehay-Salam and Imam Hussain Alehay-Salam and who were responsible for the incident of 'Karbala' and that as to whether the Holy Prophet (Peace Be Upon Him) declared Hazrat Imam Hussain Alehay-Salam as 'Sardar' of youth in paradise. Anyhow, the summary is as under:-

گفتار حضرت علی (ع)
برای آنکه در کربلا

Any connection which we have with the Holy Prophet (Peace Be Upon Him) is known to us. Alhamdulillah, He (Peace Be Upon Him) gave us the gift of His Caliphate in the shape of reality of Quran, we have been bestowed with the religious knowledge, told us the solution of the problems not only related to Pakistan but also related to the entire world, our duty is mostly spiritual and some speical people some literally things are also told.



We were unknown, who made us known. The allegation against us that we have said 'Anna Mohammad' and when this allegation was levelled it was published in the newspaper and while in speaking and writing it also came as 'Anna Mohammad'. Oh Man of Allah Almighty kindly differentiate between 'Anna Mohammad (Peace Be Upon Him)' and 'Anna Mohammad' and infact we never called 'Anna Mohammad' alongwith the name and how we could say 'Anna Mohammad' (Peace Be Upon Him). If some one alleges that Mohammad Yousaf Ali after breaking the sun from the sky has decorated in his room, would it be believable, the devil cannot come in the form of Prophet (Peace Be Upon Him) in dream or in awaikening. Except Syede-Na-Mohammad (Peace Be Upon Him) no one can say for himsel fas 'Anna Mohammad'. The persons present in this respectable court should think over whether any Muslim can think to call himself 'Anna Mohammad' and it is the arrangement of Allah Almighty that no body can dare to bring on his tengue as 'Anna Mohammad' for himself and it is the height of elevation (Meraj) of the tongue that it should recite 'Darood Sharif' on 'Mehboob Rabul Aalameen'. Reference from Surat Baqra Verse No.1.4 and its beautiful illustration has been made by Mr.Mohammad Ismail Qureshi, Senior Advocate, Supreme Court, in his Book 'Namees-e-Rasool and Qanoon-e-Toheen-e-Rissalat' page 97. Allah Almighty has not even used one incorrect word with respect of His 'Mehboob' and how it could be possible that he should give the position of His Mehboob to any body else. They way God Almighty is one in the same way the Holy Prophet (Peace Be Upon Him) is one and the meaning is as under:-

بہاؤ الدین صاحب دہلوی
نے ان کو لکھا ہے کہ میں نے اپنے
میرزا کو لکھا ہے کہ

My beloved Muslims keep it mind that Bashar (بشار) is only a puppet and Fyal-e-Haqeeqi (خالد حققی) is Allah Almighty. If He is caught hold of 'Nafs-e-Amara' or 'Nafs-e-Lawama', then the 'Iblees' will be at liberty to hunt him. If he goes on 'Ahsan-e-Taqveem', then he is to Instrument (Ala-e-Kar) of the Holy Prophet (Peace Be Upon Him) and we are only the Instruments (Ala-e-Kar) of the Holy Prophet (Peace Be Upon Him) and nothing else.

"کیاں کا حکم میرا دین آیا، کفایت آیا،
جہاں بنو شرا میری صفات آیا،
جہاں خانہ بسنے کی آیت میرا رہ
مقام عمر لگا دی تو اس میں میری تیرا
صیریں زندگی کی ابتدا میری زندگی کا
رسل الحمد للہ شرف محمد ہے"

My prayer is that my worldly life should come to an end on the life of the Holy Prophet (Peace Be Upon Him) and the basis of our life is 'Bandagi' (بنده گی) and Tabindagi (تائبہ گی) and output of every thing is the Holy Prophet (Peace Be Upon Him).

"فوضا بفضیل سب کچھ محمد - یہ غائیبات ساری دربار محمد
Who will take the company of the Holy Prophet (Peace Be

Upon Him) in 'Halat-e-Iman' (حالت ایمان), if he is not a Sahabi, then what else. By the companion of the Holy Prophet (Peace Be Upon Him), I mean the companion of Mohammad Bin Abdullah Mohammad Rasool Allah (Peace Be Upon Him). Anyhow, on safe precautions, the word of 'Sahabi' was also used for the companions by the leaders of Ahl-e-Bayat, and similarly Hazrat Ghosul Azam also used this word in the same sense. Is it not correct that we generally do not call our friends as companions., the meaning of Sahabi is some thing else and the meaning of 'Sahab-e-Rasool (Peace Be Upon Him) is some thin

else. Today how many followers of Hazrat Issa Alehe Salam are in the world but when He was alive what treatment was meted out to him and reference is towards the Holy Bibal, Oxford Publications Page-934.

It is a settled thing that Prophet of the time was denied his position. He was teased in different ways and the Prophet of the passed praised. The person who is blessed with the Caliphate of Holy Prophet (Peace Be Upon Him) he is blessed with many things at one place and on the other while following the path of Holy Prophet (Peace Be Upon Him) he has to suffer many things. The Allah Almighty is witness to it that Mohammed Yousaf Ali, has in no way, said himself Nabi or Raseol or Rasool Allah. The personality of the world who has guided us i.e 'Nisbat-e-Mohammadia', which we possess that has given us a great strength and has given us protection, it is not a declaration but it is Hadia-e-Tashakur (حَدِيَّةُ التَّشَاكُورِ), that no act of ourself is against the 'Sunnat'. There are many secrets which we cannot disclose. Our duty is not only to win this case but also our duty is to say 'Kalimatullah' and serve the humanity, may that be 'Takht' or 'Takhtta' (تَكْتِ) We are not begging for any thing, death is a great blessing for us. It is a rescue from the prison of the body and return to one's original home. But we are asking this question to ourself that my dears that before raising such a great dispute as per the last 'Ruku' (رُكُوعُ) Surat Noor, permission was sought from the Holy Prophet (Peace Be Upon Him). If you see us with good opinion, the case will come to an end just now. Is it not ordained in Surat 'Hujraat' that to think badly is a great sin. We have explained the definition of 'Urootulwasqa' and for proof it that this is Hazoor (Peace Be Upon Him) With the permission of the Hon'ble Judge we draw the

attention towards 'Khutbaat Khatam-e-Nabuwwat' Part-III, by Maulana Mohammad Ismail Shujaabadi, the complainant of this case and the preface of his Book and the other marks. It is given in the preamble that the Khaliftur-Rasool Billa ^{starting from} Fasal/Hazrat Abubakar Siddique, Razi-Allah-Tala-Naho, Khwaja Khwajgaan Hazrat Khan Mohammad, God Almighty may forgive for the sake of Holy Prophet (Peace Be Upon Him) bestows us the blessing of true repentance. Whatever is Shr (شر) give us awareness of the same and bestows us with the power to save from the same. Allah Almighty may save us from every Fitna (فتنة). Allah Almighty may save us from the fire of the Hell, punishment by way of water, save the boundaries of our country, convert Muslims into one nation, instead hatred teach us love for each other, love in the 'Noor-e-Toheed' (نور توحید), love in the pleasure of Risaalat, love in the way of 'Quran', love in the secret of Sunnat and bestows us that we should act upon the real spirit of verses of Allama Dr. Mohammad Iqbal, which is as under:-

قوت عشق سے ہر پست کو بالا کر دے
دیر میں عشقِ حقیقی سے اباں لاکر دے
الحمد لله رب العالمین صلواتہ وسلم علی خاتم النبیین
اصواتہ وسلم علی سید المرسلین صلواتہ وسلم علی
الہ اصواتہ وسلم علی خاتم المرسلین

At this stage, court time is over. ~~The accused has been bound down for the next date.~~

R.O & A.C.
14-7-2000.

Khan.

Sessions Judge,
Lahore.

18-7-2000.

Statement of Mohammed Yousaf, Ali,
accused. Recalled on oath.

I produce documents Exh.DL, Exh.D.M and Exh. D.N, Exh.DP, Exh.DQ, Exh.DR, Exh.DS, Exh.DT, DU, Exh.DV, Exh.W, Exh.DX, F, DI, Exh.DZ, Exh.DAA, Exh.DBB, Exh.DCC, Exh.D/DD, Exh.D/FF, Exh.D/GG and Exh.D/HH.

XXXXX By the learned counsel for the complainant.

Alhamadulillah it is correct that I had been staying in Madina Munawara. I had been staying there since 5th of July, 1977 intermittently. I never wrote any letter to any one in Pakistan from Madina Munawara except my own family members. It is incorrect to suggest that I had been posing myself as Ali, as Yousaf and as Faqeer. It is incorrect that I had been posing for myself as Ali, as Yousaf, and as Faqeer in Pakistan as well as in Madina Munawara. It is correct that the Book Exh. DQ titled as 'Taaluq' has been written by me. It is correct that my name as 'Abul-Hasnain Mohammed Yousaf Ali' is written on this book. It is correct that at page 11 of this book, I have written my name as 'Ali'. Volunteers that 'Ali' is my name. I have simply heard about Syed Masood Raza. Volunteers that my audience are in thousands. I cannot say if the Book titled as 'Ali Nama' was presented to me by Syed Masood Raza. I had been offering the 'Darood' in my Mehfil, which is as under:-

الحمد لله رب العالمين
على الله على النبي وآله وصحبه وسلم
السلام على من دعاك على سيدنا محمد وآله بقدرته وجماله
Volunteers that the offering of Darood-e-Ibrahimi is

mandatory for the all the Muslims but the Muslims had been offering the other Darood as well on the Holy Prophet (Peace Be Upon Him). It is incorrect that I wrote the preface of Book printed titled as 'Ali Nama' in the year of Edition 1995, (Exh.P-14).

It is incorrect that I was present in Madina Munawara on 12th of Rabi-us-Sani, 1415 Hijri. It is incorrect to suggest that at the end of preface I wrote my name as 'Faqeer'. I have not read the Book titled as 'Ali Nama' written by Syed Masood Raza (Exh.P-14).
 I have no followers nor Murids nor I am known as ^{Al-} / Mehboob-ul-Wahid Imam-e-Waqt, Insan-e-Kamil-key-Parto', amongst my followers. It is incorrect that my followers address me as 'Meray Hazrat Syed-e-Mujudaat', and it is incorrect that this Book 'Ali Nama' has been dedicated to me. Volunteers that I have my audience in abundance and I have no concern with the words by which I am addressed by those.

No body in my presence called me with the names, as mentioned above, nor I felt any necessity to stop any body.

It is correct that I have been contributing articles to the Magazine known as 'Tameer-e-Millat' with few exceptions. I have written the Article with the title 'Imam-e-Waqt' in Magazine in 'Tameer-e-Millat' with few exceptions, Volunteers that upto 1995 every article was written by me, and thereafter I used to ask my friends to write my articles because of pain in my hand. It is correct that I have written an Article titled as 'Syed-e-Mujudaat-Imam-e-Waqt' in Magazine 'Tameer-e-Waqt' on 15-12-1995. Volunteers that this Article was got written by me. I cannot tell the name of my any friend to whom I dictated the above mentioned Article and who got it published in the Magazine. It might be that the poetry produced in my Article has been same as that of 'Ali Nama'. Volunteers that there is possibility that my poetry had been produced in 'Ali Nama'.

I do not know 'Hazrat Abdul Wahed Mir Sajid, Volunteer

that I have heard about him. I have seen the Book written by

with the title 'Bang-e-Qalandri'. It is correct that the dedication Exh.P-15 has been given in the Book 'Bang-e-Qalandri' Exh.P-16. I have not written the Article titled as 'Theseen-e-Husan-Shanas' Exh. P-17 in the Book Exh.P-16.

The Darood as mentioned above, is also written in this Book Exh.P-16. Volunteers that in my speeches I had been offering this 'Darood', which is as under:-

الحمد لله رب العالمين
صلی اللہ علی النبی الہامی وآلہ وصحبہ وسلم
اللہم صل وسلم وبارک علی سیدنا محمد وآلہ لقید رحمتہ وبارک

I was not in Pakistan on Shab-e-Meraj 27 Rajbul-Murajjab, 1413 Hijri, to the best of my knowledge. It is incorrect that the address under this Article Exh.P-17 is that of mine. I cannot say that the poetry given in the Book Exh.P-16 is same as given in 'Ali Nama' Exh.P-14. I have read the couplet Exh.P-18 many a times, which is as under:-

اچھ بوجھ لے دیکھا ہے عام نوپور دیکھا ہے
رحلہ طے نہ سوا اچھ لے کی شہ سائی کا

It is correct that I have referred the couplet, as mentioned above, in my Articles published in Magazine 'Tameer-e-Millat'. When I came in Pakistan in 1993, I was shown this Book Exp. P-16, but I could not understand this poetry because Urdu was little bit known to me.

I was born in a village near Jaranwala but I do not remember the name of the village. My date of birth officially recorded is

1st of August, 1999, but I do not remember my actual date of birth.

I started my education in a School at Jaranwala. I did Matriculation in a School at Jaranwala. I was born in the month of 'Shabeen'. I never told my date of birth as '9th Rabbiul-Awwal'. The date of birth

of our Holy Prophet (Peace Be Upon Him) is told as 12th Rabbiul-Awwal and 9th Rabbiul Awwal. Volunteers that I have my difference on these dates, and I am of the view that both could be correct, or are correct.

(At this stage, court time is over, ~~and the accused is bound down for the next date.~~

R.O & A.C.
18-7-2000.

Khan.

Sessions Judge,
Lahore.

19-7-2000.

Statement of Mohammad Yousef Ali,
accused, on oath (Recalled).

XXXXX By learned counsel for the complainant.

I got primary education in a School at Jaranwala. We had shifted from the village to City Jaranwala. I do not remember the name of the village. The date 1st August, 1949 was written in the Admission Form presented in the School for primary education. The Form was filled by my elders. The medium of education was 'Urdu'. I was student of the Science, so 'Urdu' was an elective subject. Arabic was also included as Optional subject'. Preliminary poetry of the poet was included in the subject of 'Urdu', including Allama Mohammad Iqbal. I do not remember the other poets. After Matriculation I got education in Government College, Lahore. I studied in Government College, Lahore upto B.A Honour Part-I and thereafter I joined the Pakistan Army, again said the Defence Services. I passed my Matriculation in the year 1963. I joined the Defence Services in 1966. I passed Intermediate (F.A.) Examination in the year 1965. I passed B.A Honour Part-I in the end of 1966. Dr. Nazir Ahmed (late) was the Principal Government College, Lahore and then Professor Rashid was the

Principal of the College. Psychology, Islamic Studies, English (Compulsory), Arabic(Optional) were my subjects in F.A. Isidid B.A Honour Part-I in Psychology. I have lost my educational Certificates, even Passport and Visa etc., when there was an incident of setting my house on fire. My luggage is lying here and there, therefore, I cannot collect as to where my above mentioned documents are lying. My house, again said there was an attempt to set my house on fire in the month of April, 1997. It was just an attempt due to which my family shifted to different places. My family shifted my household articles containing the documents, as mentioned above. I did not lodge any report with the police with regard to an attempt of setting my house on fire. Volunteers that since I was confined in the jail, so I could not lodge the report. However, the incident was reported in the newspaper and when the jail authorities inquired from me, where upon I replied if there is any sort of enmity it should travel to me but it should not travel to the family of Al-e-Mohammad (Peace Be Upon Him). When the incident of attempt of setting my house on fire took place, I was in the jail but my family members including my wife, were present in the house. My wife is educated. Since I have no house even at present, therefore, I do not know as to where the house-hold articles are lying. Even at present, I am residing at different places with my friends. I have no personal house at Lahore. It is correct that I stayed in 15-C, GOR-III, Shadman, Lahore. I permitted Abdul Waheed Mir Sajid to use any address for my residence in his book, (Exh.P-16). I had been meeting with Abdul Waheed Mir Sajid, Writer of Book (Exh.P-16).

I have heard about Amjad Sharif Qazi. The address given as "105-M, Gulberg-III, Lahore" is not my residence. I have never

addressed ~~xx~~ Mr. Amjad Sharif Qazi as 'Usman Ghani! Mohammad Ali Abubakar (PW) might have stayed in the house of Mr. Amjad Sharif Qazi on basis of his own contact, at the time of convening the World Assembly. It is incorrect that Mr. Masood Raza, Writer of the Book 'Ali Nama', (Exh. P-14) is out of my companions. Volunteer that he is out of my audience. I had participated in the marriage of Masood Raza performed on 26-12-1995. I do not remember if Amjad Sharif Qazi, Group Captain Amjad Ali, Athar Iqbal, Sohail Zia and Yousaf Raza were present in the said marriage ceremony. I do not know Group Captain Amjad Ali in person. I have heard the poem 'A' to 'A' as being the portion and portion 'B' to 'B' of the poem Exh. P-19 written by Syed Masood Raza in his Book 'Ali Nama'. I have read the above mentioned poem. There is not even a single word objectionable in this poem. Volunteers that in support of my this contention, I refer page 175 portion 'C' to 'C' (Exh.D/II) of the Book titled as 'Khutbat Khatam-e-Nabuwat' written by Ismail Maulana Mohammad/Shujaabadi, complainant of this case, and that whatsoever the love and affection is offered for the name of Holy Prophet (Peace Be Upon Him) there can be no objection over it. Moreover, I present portion 'D' to 'D' at page 35 of Book 'Al-Imdad' (Exh.D/JJ) written by Maulana Ashraf Ali Thanvi and page 87. 'E' to 'E' of book titled as 'Khoon Key Ansoo' (Exh.D/KK) written by Allama Mushtaq Ahmed.

At this stage, learned counsel for complainant has raised the objection that the documents, as mentioned above (books) cannot be exhibited as and when the volunteer portion of the accused is recorded.

This objection shall be examined at the stage of arguments. Anyhow, learned counsel for complainant shall be

given time so that he could also cross-examine the accused.

XXXXX By learned counsel for complainant.

I have heard the poem portion 'F' to 'F' of Book titled as 'Ali Nama' written by Syed Masood Raza just now in the court. I have heard the poem portion 'G' to 'G' of Book Ali Nama, as now 'F' to 'F' & 'G' to 'G' mentioned above, just in the court. Both the poems/apparently are objectionable. Volunteers that my reply be recorded in the form of a verse as under:

”مولا علیؑ کے لقب کے افندہ ہے
کوئی درست ہو گیا کوئی ضراب ہو گیا“

I do not know the name of the Poet of this verse. I do not know Maulana Ashraf Ali Taharvi but I have read his few Articles. I do not personally know Maulana Ahmed Raza Khan Brailvi. I do not believe on religion. Volunteers that I proceed on 'Deen-e-Islam'. I have never said that I am follower of Hazrat Ghosul-Azam. Volunteers that I am the follower of Holy Prophet (Peace Be Upon Him) only. I believe that the religion of Hazrat Ghosul-Azam is correct. Again said instead of religion the word 'Deen' be written.

My father was Jeweller as well as Cultivator. First of all his shop of Jewellery was in Lahore and then was shifted to Jaranwala. My father was owner of the property, the detail of which is not known to me, but he has distributed the same when I was child. My father left no property for us, except one house which was given to one sister. I joined the Defence Services in the year 1966. I remained in the Defence Services till 1977. My designation was Captain, last held in the Defence Services. My source of income was the salary as a Captain but I do not remember any detail in this regard at present. Another source

of income was the property inherited by my wife. The residence bearing No.218-Q, in the Defence is neither owned by me nor by my wife. However, I had resided there. It is incorrect that my service was dismissed in the Defence. Volunteers that I had resigned. It is incorrect to suggest that I was dismissed from the service on basis of serious charges. As being the Captan, my Number in the Defence Services was PSS-11741. Volunteers that my name recorded in the Defence Services was 'Yousaf Ali Nadeem'. The house known as 'Jannat-e-Tayyaba' was situated in 218-Q, the Defence, Lahore. It is incorrect that the said house was got purchased by Mohammad Ali Abubakar (PW). It is correct that the above mentioned house has been sold. I have not sold this house but it has been sold by its owner. It is correct that the owner of the house was my wife.

I do not remember as to where I was on 03-1-1996. So far the draft Mark 'A' for an amount of rupees three lacs is concerned, the amount is mine but the draft was sent by Mohammad Ali Abubakar. So far the second draft Mark 'B' for an amount of rupees five lacs is concerned, my reply is same that the amount was mine but it was sent by Mohammad Ali Abubakar (PW) from Karachi to Lahore. So far the draft Mark 'C' is concerned, my reply is same that the amount was mine but it was sent by Mohammad Ali Abubakar (PW) from Karachi to Lahore. Similarly, in case of draft Mark 'D' my reply is same that the amount was mine but it was despatched by Mohammad Ali Abubakar (PW). It is incorrect that the dollars for an amount of Rs. 20,950/- were encashed by Mohammad Ali Abubakar and he paid this amount to me at Karachi. It is correct that the Air-Conditioner about which the receipt Mark 'F' is on the record was gifted to me. Volunteers that

11
this Air-Conditioner was purchased from my amount and this amount was gifted by me to Mohammad Ali Abubakar.

(After a short break, to come up at 11.00 a.m.)

R.O & A.C.
19-7-2000.
Khan.

6
Sessions Judge,
Lahore.

Statement of Mohammad Yousaf Ali,
accused. Recalled on oath.

XXXXX By learned counsel for the complainant.

I do not know as to which price was received by my wife for sale of the house. My parents selected the name 'Mohammad' for me but later on it was called as 'Mohammad Yousaf Ali'. In the School Certificate as 'Yousaf Ali' was written. My name as 'Yousaf Ali Nadeem' was written in the Admission Form for the College. Similarly, my name as 'Yousaf Ali Nadeem' was written in my service record. It is incorrect that there is no resignation in the Defence Services. My father was Rajput by Caste. Volunteers that Syed Rajput. Since I was called by Murshid in Madina Munawara, so I tendered resignation from service. I did not mention this fact in the application for resignation. I wrote in my application that I have to work in accordance with the instructions of my mother. Volunteers as under:

میرزا زید، زید کو چھانے
چھوڑاں میں رہا کہ وہ قلم
میں نہیں لکھا

except

I have not written 'Faqeer' for myself/at one stage.

I had a meeting with Zia-ul-Haq, late President of Pakistan

In the presence of Mr. Justice Qazis. Again said the meeting

was alone with Zia-ul-Haq and later on when I met to Mr. Justice

Qazis, Qudratullah, Shahab and Nazir Ahmed, Advocate, Federal

Mannan, Ex-Principal Secretary Quaid-e-Azam, and since I was the youngest, so in order to show my humility I called myself Faqeer Mohammad Yousaf Ali. I had called myself as 'Faqeer' in writing. I have never called myself as 'Faqeer' any where or written as such. It is correct that I have called myself as 'Maskeen' and 'Faqeer' in my statement before this court. Volunteer as under:-

”حضرت محمد مصطفیٰ صلی اللہ علیہ وسلم کی سنت مبارکہ پر صرف سورۃ القوٰۃ فرمائی
اسی کا فہمی اور حکمی نام پر کہ ہے کوئی باغیہ خدا کے لئے
انہا نام لگے ہے“

It is correct that I have stated before this court that this 'Faqeer' is performing his duty. It is correct that I have written as 'Faqeer' for myself in letter Exh.DM addressed to this court. It is further correct that I have written as 'Faqeer' many a times in the above mentioned letter. Volunteers that there are many persons in the world who write for themselves as 'Faqeer' to show their submissiveness. My statement that I never wrote 'Faqeer' for myself except one stage and that I wrote 'Faqeer' for myself repeatedly in the documents and in the statement before this court, both are correct, as both are in different meanings. It is correct that the document Exh.DL is the Certificate relating to the spiritual aspect awarded to me by the Holy Prophet (Peace Be Upon Him) as the Holy Prophet (Peace Be Upon Him) awards Spiritual Certificate of this nature. It is correct that in the document Exh.DL, the sentence Khalif-e-Azam Hazrat Syed-e-Na-Mohammad (Peace Be Upon Him) ka-Khalif-e-Azam Hazrat Imam (Al-Sheikh) Abu AH-Mohammad Yousaf Ali) is the Laqab awarded to me by the Holy Prophet (Peace Be Upon Him). Volunteers that in accordance with Surat Hajj Verse No.78 every Muslim after all efforts should prove himself as 'Khalifa' of Holy

Prophet (Peace Be Upon Him) subject to His confirmation; It is correct that the portion 'M' to 'M' is the part and parcel of document Exh. DL. This Shahadat' has been awarded to us by Hazrat Abdullah Shah Ghazi and this Shahadat has also been given by the other Aulia-e-Karam. All Aulia-e-Karam are alive and this Shahadat has been awarded by them. I cannot say that this Shahadat has been given by the Aulia-e-Karam at the instance of our Holy Prophet (Peace Be Upon Him) or not. The Portion 'N' to 'N', as given in document Exh. DL, is Alhamdulillah correct and it is for me. I know English, 'Urdu', Punjabi, little Arabic, little Persian and the language of love. The language of love means the love and affection if awarded to any body by the Holy Prophet (Peace Be Upon Him). It is incorrect that I am expert in Philosophy, Psychology, Modern Science or in any other subject nor I have learnt these subjects through books except that I have been tutored by the Holy Prophet (Peace Be Upon HIM) and the knowledge like mirror, as referred in page No. 175 of the Book titled Khutbat-e-Khatam-e-Nabuwwat (Exh. D/II) compiled by Maulana Mohammad Ismail Shujaabadi, which I mean as under:-

سورج آئینہ صبا کی حمہ
 چاند آئینہ سماں کی حمہ
 خورشید آئینہ جہان کی حمہ
 ظلمتِ حیرت آئینہ انتقال کی حمہ
 قلمِ کائنات آئینہ انسان کی حمہ
 آئینہ کمال کی حمہ

Ina-Madinatul-Ilam-wa-Ali-Babuha, announced by the Holy Prophet (Peace Be Upon Him) is the part of Hadith and it is correct. I have not studied 'Hikamat-ul-Ishraq' in Philosophy. Volunteers that there is no knowledge of the mirror and that the mirror has only to reflect. It is correct that I had been staying in Europe. I have not heard the name of Averer. The meaning of supreme witness is

document Exh.DL is that I am nothing. I have not read the Book as 'Kitabut-Tawaseen'. It may be correct that just by chance I have referred the said Book in my statement before this court. I do not know Dr. Mycinu. I do not know Hussain-ibne-Mansoor exactly but I have heard about him. I have heard that Hussain-ibne-Mansoor is also known as 'Hallaj'. It is incorrect that he was hanged. Volunteers that his body was cut into peaces and he was killed in this way. I have not dictated for myself as 'Al-e-Rasool' but I wish so. Volunteers that every 'Mutaqqi' is 'Al-e-Rasool'. Taqwa is defined in Surat 'Baqra Verses 3 and 4. The meaning of 'Mutaqqi' is also given of Verses of Surat Baqra, referred by me. There is difference in between Al-e-Rasool and Ahl-e-Bayat-e-Rasool. The children of the Holy Prophet (Peace Be Upon Him) are 'Ahl-e-Mohammad (Peace Be Upon Him) while Ahl-e-Rasool means all 'Mutaqqi' people. It is correct that I have stated that the Shaba means the companion. It is correct that the family members can be called as 'Ahl-e-Bayat'. Volunteers that Ahl-e-Bayat Rasool is different terminology and simple Ahl-e-Bayat is different. It is correct that my name by birth was 'Mohammad' but later on my parents got written the name as 'Yousaf Ali' in the Admission Form of the School and also in the College. My name as 'Yousaf Ali Nadeem' was written in the 9th Class, and since it was difficult to have changed the name, therefore, my name as 'Yousaf Ali Nadeem' was written upto my service record. As soon as I left the service, I got my name corrected as 'Mohammad Yousaf Ali' It is correct that my name as 'Yousaf Ali Nadeem' used to be written in the College. The word 'Nadeem' was added my name in 9th Class. My name as 'Yousaf Ali Nadeem' has been written in the Matriculation Certificate, and simply 'Yousaf Ali'

was written in the Primary Certificate. No one can as being the person write 'Salleho Alhe-Wassalam (') over the name Mohammad if the name Mohammad is part of the name of any person. It is correct that in the documents Exh. DL and DM I have written my name as 'Mohammad Yousaf Ali'.

At this stage, there is a dispute that as to whether any fluid has been used in the document Exh. DL and DM over the name of 'Mohammad' to override 'Salleho Alhe-Wassalam' the abbreviation written on the name of 'Mohammad', on which the learned defence counsel has shown the original documents in their custody but by the mirror (Magnified Glass) if seen carefully there appears the use of fluid but this dispute shall be resolved later on at the stage of arguments and whatsoever the original documents are, those shall remain with the accused as same have not been produced on the last date.

Upon a request of the learned defence counsel this fact is also brought on record that on the last date the originals of Exh. DL and DM were returned to the learned defence counsel.

(The remaining statement of the accused shall be recorded on the next date)

R.O & A.C.
19-7-2000.

Khan.

Sessions Judge,
Lahore.

Statement of Mohammad Yousaf Ali,
accused. Recalled on oath.

XXXX By learned counsel for complainant.

Through
/Hazrat Abdullah Shah Ghazi Rehmatullah-Ale I came to

know that all AeliaeKaram have verified this Certificate

Exh. DL. Apparently and physically Hazrat Abdullah Shah Ghazi

has passed away. The shrine of Hazrat Abdullah Shah Ghazi

in Karachi. I do not know the date or the period with regard to the passing away of Hazrat Abdullah Shah Ghazi. Prior to the information, as mentioned by me, as above, I had no knowledge about 'silsila-e-Tasawuf' of Hazrat Abdullah Shah Ghazi as to where he is connected. Hazrat Abdullah Shah Ghazi informed me about the contents of the Certificate Exh.DL indirectly. It was my spiritual experience and I was ^{on} receiving end. I received Certificate Exh.DL directly from the Holy Prophet (Peace Be Upon Him) but it was verified indirectly by the Aulia-e-Karam through Hazrat Abdullah Shah Ghazi. Volunteers that this Certificate was received spiritually and I cannot tell the details in this regard. I had received the document Exh.DL spiritually and I cannot tell its detail that as to whether I received document Exh.DL, either typed or un-typed. It is correct that document Exh. II is computerised/typed document. I had got this document Exh.DL computerised/typed from Islamabad. It is correct that whatsoever is feeded to the Computer, it may be returned in the shape of a document. It is correct that there may be a change in feeding of the Computer and receiving of the document if some change is caused therein. Definitely the verification (tasdeeq) of Hazrat Sheikh Abdul Qadir Jilani, Imam-e-Aulia would be included in the verification as explained by me. Since I was informed that its verification is from all Aulia, therefore, the verification by Hazrat Junaid Bughdadi, Syed-e-Taifa' is also included therein. I am not aware of all sufic-orders. Volunteers that since I had received training directly from the Holy Prophet (Peace Be Upon Him), therefore, I have no contact with the Aulia-e-Karam. It is correct that first of all Hazrat Adam lahe-e-Salam was bestowed with Khilafat. Volunteers that the

Khilafat bestowed to Hazrat Adam Alah-e-Salam bestowed to the Prophets upto Hazrat Issa Alah-e-Salam was Khilafat of ~~Hazrat~~ Mohammed Nabiul Ummi (Peace Be Upon Him) . After the Wisaal of the Holy Prophet (Peace Be Upon Him) the Khilafat went to 'Khulfa-e-Rashideen' and first of all to Hazrat Abubakar Siddique Razi-Allah-Tala-Anho. I do not know the details of Khilafat bestowed to Hazrat Abubakar Siddique Razi-Allah-Tala-Anho. I do not know if Hazrat Abubakar Siddique Razi-Allah-Tala-Anho after receiving the Khilafat called himself ~~Khalifa~~ Khali~~fa~~-tur-Rasoel. I do not know the details of 'Khutba' delivered in the 'Masjid-e-Nabwi' by Hazrat Abubakar Siddique Razi-Allah-Tala-Anho. Volunteers that I obey all 'Khulfa-e-Rashideen' but my way to follow them is through the Holy Book, and Holy Prophet (Peace Be Upon Him) therefore, I do not involve myself in the historic disputes. It is correct that after Holy Book and Holy Prophet (Peace Be Upon Him) it is mandatory for every Muslim to follow Khulfa-e-Rashideen'. Volunteers that when I was young, I found that there were many differences in the thoughts, therefore, I could not understand as to which school of thought should be followed, therefore, I prayed before the Holy Prophet (Peace Be Upon Him) to guide me and the passages for this guidance were either 'Zohad' or 'Ishq', so far Zohad' is concerned it means to go upstairs while touching each step and so far Ishq is concerned it means direct approach, therefore, I opted for 'Ishq' with Holy Prophet (Peace Be Upon Him). And in order to re-produce my thoughts, I rely on pages 86 and 87 of Book 'Maktoobaat-Imam-e-Rabbani' (Exh.DLL) written by Hazrat Mujaddid Alif-Sani, Rehmatullah-Ale. The indirect way of 'Zohad' is prov

by Surat-e-Al-Anqaboot' Verse No.69 and the way of 'Ishq' is proved vide Surat Shura Verse No.13. I have not read the Book Exh.DIL but I had searched the references out of it for my version.

I do not know the philosophy 'Whedat-uz-Shood' described in the Exh.

book/DLL. Volunteers that I have confined myself to the terminology explained in Quran and Sunnah. It is incorrect that all Ulama-e-Kara

have no knowledge about 'Deen' and that all Sufia-e-Karam have no knowledge about Soofiism. Volunteers that while making statement

u/s 342 Cr.P.C I had confined myself towards only one 'Maulvi'

who got this case registered. It is correct that the 'Tasawwaf'

is under the subordination of 'Shariat'. It is further correct that

'Tarikat' is also under the subordination of 'Shariat'. It is

correct that the source for 'Shariat' is Holy Quran and Sunnah.

It is correct that without following the 'Shariat-e-Mohammadi'

no one can claim love and affection with the Holy Prophet (Peace

Be Upon Him). After Holy Quran, Hadith-e-Raseel (Peace Be Upon

Him) are source of 'Shariat', and it is correct that if any one

goes beyond Quran and Sunnah, it cannot be called 'Shariat'.

I do not know the writer of document Exh.DL, I know as to who

had typed this document. (Exh.DL) but I cannot tell his name.

It is incorrect that since I do not know the name who typed document

Exh.DL, therefore, I am not telling his name. I have not shown

document Exh.DL to any audience in any mosque or in any 'Majlis'.

(Exh.DL)

I have received this document/about forty days earlier, in typed

form. I have produced this document before this court to

satisfy this court. Volunteers that the spiritual Khilafat was

bestowed to me by the Holy Prophet (Peace Be Upon Him) on 29-8-1991.

This document Exh.DL was not communicated to me in the year 1991.

I have no personal Library. The books, which are being produced

in the court are available in the Bazar and that I have also collected from my friends. The Book titled as 'Taaluq' has been written by me while the book titled as 'Mard-e-Kamil' is not written by me nor got published by me. I do not know Mohammad Ashraf Ali, Publisher of the Book titled as 'Mard-e-Kamil- Ka-Waseeat-nama'. I have not read the Book titled as 'Mard-e-Kamil' Exh.P-20.

I had tendered resignation in accordance with the guidance/order given by the Holy Prophet (Peace Be Upon Him). I started writing my name as 'Mohammad Yousaf Ali' after 5th July, 1977 and after completing all legal requirements. It is correct that the Book titled as 'Taaluq' was published in the year 1984. It is correct that I wrote my name as 'Ali' only in the Book titled as 'Taaluq' Exh.P-21. Volunteers that I could write any portion of my full name. Volunteers that (title page) on the first page/of the said Book my full name as 'Mohammad Yousaf Ali' is written. I only used the word or name 'Ali' in my pen-friendship or while writing the poems and infact 'Ali' is my pen-name.

(The remaining statement shall be recorded at 2.00 p.m today)

R.O & A.C.
26-7-2000.

Sessions Judge,
Lahore.

Khan.

Statement of Mohammad Yousaf Ali, -
accused. Recalled on oath.

XXXX By learned counsel for complainant.

I know Siha Sitta which are six in number. Sahi Bukhari Sharif, Sahi Muslim Sharif, Mota Imam Malik and others, and also Musnat Imam Ahmed Bin Hambal, Abdu Dawood and Tirmizi Sharif.

I have stated about siha Sitta which are in my knowledge. I have not studied Hadith on the line the question has been put to me by the learned counsel for the complainant and I cannot say with certainty that as to whether Mota Imam Maalik is included in Siha Sitta or not. Volunteers that I have much regard for all sorts of collection of Hadith. It is correct that I have heard the Hadiths put by the learned counsel for complainant, which are as under:-

(۱) انا صديقه العلم وكل بالها
فا من ازر دليكم خاليتها من بالها
(المسند باب في العيين)
لداك الى اقل عبد الله الخدم
(۲) انا دار كلمته وكل بالها
(تقريري شريف)

Hadith referred by me in my statement are not mentioned in Siha Sitta. It is correct that Siha Sitta are admitted to be correct and valid by all school of thoughts. The ~~sentence~~ written under the title of the Book 'Taaluq' (Exh.P-21) from portion 'H' to 'H' has been written by me which is as under:-

”ذات سے کائنات تک کی یکیتی بنیاد احمد علی
کا اصلی حقیقی اور ظہری تقاضا“

It is correct that one Rubai of Allama Mohammad Iqbal from portion 'I' to 'I' in the said Book has been written in my book titled as 'Taaluq'. It is incorrect that I got it written by some one. Volunteers that I myself liked it. Volunteers that I refer Surat Ahzaab Verse No.21 in this regard. It is correct that

preface of the Book (P-21) is similar to the preface in Book
intituled as 'Mard-e-Kamil' (P-20). Volunteers that I have no
connection with the printing of the Book 'Mard-e-Kamil' but
whatsoever is written in this Book, in accordance with my
Book 'Taaluq', I own that. It is correct that the Articles
Exh.P-22, P-23 and P-24 were got published by me in daily
'Pakistan'. These are printed with a photo stat machine
due to which there are some additions in the Articles, which
are not mine. Portions 'A' to 'A', 'B' to 'B' and 'C' to 'C', signed by
my counsel in Exh. P-22, P-23 and P-24 are not mine, so these
are exaggerations, and that Column No.3 is missing from Article
Exh. P-22, P-23 and P-24. Whatsoever I wrote in the book known
as 'Taaluq' published in the year 1984 is the knowledge bestowed
by the Holy Prophet (Peace Be Upon Him). I do not think so that
I have command over 'Urdu' and 'Persian' languages in the year
1984, in my personal capacity. I understand the meaning of
the poetry recorded in my book 'Taaluq'. All the 'Darood Sharif'
which are available at present, have been directly or indirectly
blessed by our Holy Prophet (Peace Be Upon Him) including portion 'J' to 'J'
in book 'Ali Nama' (Exh.P-14). Volunteers that the 'Darood Sharif'
narrated by the learned counsel for complainant is correct and
after reciting the same what could be any sin behind me. The
'Darood Sharif' recited by the learned counsel for complainant
forgiveness of the sins can be read, narrated and heard at any
moment and that no time or mode of offering is fixed and this
'Darood Sharif' for the blessing of Allah Almighty and the
Holy Prophet (Peace Be Upon Him) can be read at any moment.
'Baqadr-e-Husna-e-Hi wa Jamaal-e-Hi' means all sorts of beauty
in the world is for the Holy Prophet (Peace Be Upon Him), and

all sorts of beauty and Honor in the world are because of the Holy
of Holy Prophet (P.B.U.H)
Prophet (Peace Be Upon Him) and the Husan, Noor, Kamal and Jamaal/are
beyond description.

Court time is over now. The remaining statement shall be
recorded on the next date.

R.O & A.C.
20-7-2000.


Sessions Judge,
Lahore.

Khan.

21-7-2000.

Statement of Mohammad Yousaf Ali,
accused. Recalled on oath.

XXXXX By learned counsel for the complainant.

Alif, Laam and Meem are abbreviative words of Noble
Holy Quran. There are fourteen abbreviative words in the Holy
Quran. I cannot say without reference that the fourteen
abbreviations are secret in between Allah Almighty and the,
Holy Prophet (Peace Be Upon Him). I do not know if Hazrat Ibn-e-
Abbas Razi-Allah-Tala-Anho had narrated the meanings of these
abbreviations. Volunteers that first of all Holy Quran and Ahle-
Bayat are relevant for me to follow but I have much regard and
respect of those who follow the Holy Quran and Sunnah. It is
correct that in accordance with the Hadith, the Holy Prophet
^{also}
(Peace Be Upon Him)/said that I left two things, one is Holy
Quran and the other is Sunnah. The message recorded on document
Exh.DL is my letter-pad and whatsoever I receive, it is recorded
on this letter-pad. The word 'Mohammad' (Peace Be Upon Him) written
on the one upper side of document Exh.DL is not seal of Holy Prophet
(Peace Be Upon Him) but it is the 'Isme-Mubarik' (Holy Name) of
Holy Prophet (Peace Be Upon Him).

Note.

The above mentioned reply has been given by the
accused after some interference by his counsel



and they are advised to remain silent while the answer is being given by the accused himself, who is competent.

XXXXX By learned counsel for complainant.

I remained in Madina Munawara from 1977 to 1993 with intervals because I had to go Europe, America as well. I am not aware that Arabic is the language of 'Ahl-e-Jannat'. It is not essential that Aulia-e-Karam would have knowledge of Arabic, and in support of my this view I refer to page No.13 of the Book titled as 'Secret of Secrets' Hazrat Abd-ul-Qadir Jilani' Exh.DMM, which is photo copy of pages 13,14,15,16 and 17 of the said Book. It is correct that the Book, as mentioned above, is not written by Hazrat Abdul Qadir Jilani, ^{Rehmat-ullah Ale,} but it is translated by some one, by 'Sheikh Tosun Bayrak Al-Jerrahi Al-Halveti'. It is incorrect that the Book 'The Secrets of the Secrets' is not translation of the Book written by Hazrat Abdul Qadir Jilani, Rehmatullah Ale. The Book titled as 'The Secrets of Secrets' is translation.

Note. On the title page of the Book, instead of the word translation, the word interpreted by Sheikh Tosun Bayrak Al-Jerrahi Al-Halveti' is written.

XXXXX By the learned counsel for complainant.

It is correct that in pages Exh.13,14,15,16 and 17, as mentioned above, it is not mentioned that the Arabic language is not essential to be known by Aulia-e-Karam. It is my personal affair, so I cannot tell that ^{as} to whether I had been receiving the spiritual messages from Holy Prophet (Peace Be Upon Him) either in Arabic or in English. It is also my personal affair that as to in which language the Aulia-e-Karam conveyed their messages to me,

therefore, I cannot tell the language. Even, I cannot tell the detail of the verification portion 'M' to 'M' of Exh.DL so far the language is concerned. Similarly, I cannot tell the language in which the message portion 'N' to 'N' in Exh.DL was received by me. I cannot say that I know English better than other languages. It is correct that the message recorded in the upper portion of document Exh.DL portion 'K' to 'K' is mine and also of my Committee and I am responsible for it. It is correct that I know the meaning of the word 'Amplitude' used in portion 'K' to 'K' of document Exh. DL. I know the meaning of the word 'Amplitude' as 'Amplitude'. I know the meaning of the word 'Resurrect' used in portion 'K' to 'K' as 'Resurrect' in English. I do not know the meaning 'Resurrect' in this way that or raising from the dead, and I cannot deny the dictionary meaning. ^{Volunteers that} The meaning of this word 'Resurrect' in my mind is Verse No.17 of Surat Yaseen. It is incorrect that neither I know English nor Urdu nor Arabic nor Punjabi Exh. DL is a manufactured document. It is incorrect to suggest that I manufactured Exh.DL just to grab money from the innocent persons and also from those who have very little knowledge of the religion. It is incorrect to suggest that under the garb of this document Exh.DL I have extorted millions of rupees from the innocent persons. It is incorrect to suggest that I have extorted money from Mohammad Ali Abubakar, ^{Brig.} /Dr.Mohammad Aslam, Rana Mohammad Akram, Sajid Munir Dar and others. I never posted to be 'Imam' in the past. It is incorrect that I have posted to be 'Imam-e-Waqt'. The word 'Imam' written in document Exh.DL is not from my side but this word has been bestowed by the Holy Prophet (Peace Be Upon Him). I myself did not declare myself 'Khalif-e-Azam'. When

Allah Almighty blessed me with son I started writing 'Abul-Hasnan alongwith my name as the name of my son was Hasnain'.

It is correct that the word 'Hasnain' being plural is used

Hazrat Hazrat
for/'Massan and/'Hussain' Alahe-Salam'. It is incorrect that

I have made 'World Assembly'. I own the constituion/making of

the'World Assembly'. It is correct that my name as 'Abul-Hasnain

Mohammad Yousaf Ali'is printed in the document Exh.DN relating

to 'World Assmebly ' for Muslim unity but is not written by me,

nor printed by me,however, I own this document Exh.DN. It is

co-rrect that the^{entire}/speech~~s~~ given in Exh.DN is word by word

mine except the Arabic portion, which is written by Sufi Barkat

Ali, Rehmat-ullah Ale of Salaarwalay. I did not ask the prosecution

witnesses to offer sacrifice like sacrifice in 'Karbala'. Volunteers

that when I delivered the speech in Exh.DN, there was no mention of

the prosecution witnesses. I have been made 'Director General' of

the'World Assembly'. I cannot tell the number of Members of this

'World Assembly'. I cannot tell the details of the Board of the

Directors. The manifesto of the Wrold Assmby is given in the

document Exh.DN. Volunteers that the 'World Assmby ' is the

modern name of 'Silsil-e-Hageeqat-e-Mohammadia'. It is incirrect that

through this World Assembly I am trying to enrorce'Khilafat-e-Uzma'.

Khilafat is alive. It is correct that I wish renaissance of'Khilafat-e-

Ala Minhaj-ul-Nabua (Aman-e-Alam)'. Minhaj-ul-Nabua means to follow

the Holy Prophet (Peace Be Upon Him) in letter and spirit. The Holy

Prophet (Peace Be Upon Him)established Khilifat on His Manhaj on

these days and even now the Holy Prophet (Peace Be Upon Him) shall

establish the same 'Khilafat' while I am nothing. It is correct that

I have received the laqab of 'Khalir-e-Azam'. It is correct that

Khilafat-e-Rasnide was also on'Minhajul-Nabua'. I cannot tell the

details of the members of the Assembly. It is incorrect that I have shown as if the Heads of the States and the high Dignatories are the members of this Organization. It is incorrect that I have made 'Majlis-e-Shoora' of the World Assembly. Even I have not stated in my speech Exh.DN that I have made any 'Majlis-e-Shoora' of the World Assembly. I had shown my determination but on guidance later on I dropped this idea. It is correct that the document Mark-I was attached by me alongwith my application under Section 265-K Cr.P.C dated 24-9-1999 Exh.P-25. The Invitation Mark 'H' was not issued by me. It is correct that the Monogram of Kalma-Tayyab in Mark 'H' and the Book P-21 is same. Volunteers that I obtained the Monogram from Hafiz Mohammad Yousaf Siddique, Ex-Katib of daily 'Imroze', and any one can also obtain this. I was appointed as Ambassador besides other appointments. I was appointed as Ambassador by the World Organization of Saudi Arabia. I cannot tell the details of this Organization due to my oath/promise with them. I was Ambassador of the country T.F.S.K (Turkish-Federated-States of Kibris).

(The remaining statement shall be recorded on the next date)

R.O & A.C.
21-7-2000.


Sessions Judge,
Lahore.

Khan.

24-7-2000.

Statement of Mohammad Yousaf Ali,
accused, on oath. (Recalled)

XXXXX

By the learned counsel for complainant.

It is incorrect that the profile Mark-I submitted before this Court and Profile Exh.P-26 are different because both one and same thing except that there is an addition of

'Kalma Tayyaba' in Arabic. It is correct that the profile is submitted before this court/consisting of two pages while the profile submitted before Hon'ble Lahore High Court/consisting of three pages. Volunteers that there is no difference except of spacing of typing. It is correct that the Ambassador is appointed by one State for another State. It is correct that the Saudi Arabia Government had not appointed me as Ambassador for Cyprus. Volunteers, that this appointment was not in the political capacity. It is incorrect that I gave an impression that I have been appointed as Ambassador by the Saudi Arabia Government. Volunteers that I was appointed as Ambassador by the Muslim Umma. At present, I have no proof with me that I have been appointed as Ambassador by the 'Muslim Umma'. Volunteers that I have contacted to all concerned to have a contact with the concerned authority and as soon as I receive any proof I shall produce the same in the court. I have already stated that I cannot disclose the name of the World Organization in Saudi Arabia, which appointed me as Ambassador.

It is correct that it is ordered in Surat Baqra Verse No.283 that evidence regarding dealings shall not be concealed and if there is an act of concealment it shall be a sin on the part of the Muslim. It is incorrect that in Surat Baqra Verse No.146 the concealment of the evidence in general has been condemned. Volunteers that the essence of this verse is that the Shahadat-e-Haq shall not be concealed. It is correct that I have done Master of Arts in Islamic Studies. Islamic/ from the Punjab University. I correctly stated that I did B.A(Honour Part-I) in Psychology. I do not remember the year when I did M.A in Islamic Studies. I can produce my Certificate after

search. I stated about doing of B.A Honours when I joined the Army and I continued my studies, So I did Islamiat later on. I did M.A prior to 1978. I learnt Tafseer Quran-bil-Quran from the Holy Prophet (Peace Be Upon Him) and Tasfeer Quran-bil-Sunnah from different Teachers, including 'Ahl-e-Bayat Rasool' (Peace Be Upon Him). I run my business alongwith one 'Mohammad Akmal' resident of Madina Sharif and my business is that of Cloth. I invested about twenty five lacs in the business. Whosoever invites me in U.S.A and England he sends the ticket for my travel. The subject to technocracy in Majlis-e-Sheera was the study of Islamic knowledge, International affairs, application of Holy Quran, that is the reality of Holy Quran according to modern requirements. I have studied all religions as Tafseer of 'Surat Kaferoon'. I have studied Buddhism and Hinduism in accordance with Tafseer of 'Surat Kaferoon'. I do not know the name of the person in Hinduism who introduced Sufi-ism in their religion. Volunteers that I have studied Hinduism in accordance with 'Surat Kaferoon'. In Jahudi the dominating factor is the law while in Christianity dominating factor is love of God. So far religion Islam is concerned the dominating factor in it is that live with the Allah Almighty combined with the love of and loyalty to Holy Prophet (Peace Be Upon Him). It is correct partially that Yahoodiat is based upon Race, while Islam is based upon ^uhumanity. It is incorrect, that World Assembly of Muslim Youth and that 'Rabta-e-Aalam-e-Islami are only two Organizations in Saudi Arabia. The third Organisation in Saudi Arabia is 'Darul Ifta', and there are some other Organizations which names I do not remember at present. It is correct that 'Fazeelatus-Sheikh Abdul Aziz Bibi Baaz is the Head of this Darul Ifta'. It is incorrect that 'Darul Ifta' is not an Organization but ^{it is} part of Government Department on religious

to some extent.

side. I know Dr. Ahmed Mohammad Totongi. I have much respect and love with Dr. Ahmed Mohammad Totongi but I am not his disciple.

It is incorrect that he was Secretary General. Volunteers that

he was Assistant Secretary General. I do not know Dr. Manehi Al-

Jehani. I do not know that Dr. Amanehi Jehani is Secretary

General of World Youth Assembly and also holding a very high

office in religious Department of Saudi Arabia, at present.

It is correct that in accordance with document Exh.P-27,

Dr. Manehi Aljehani is Secretary General of 'World Assembly of

Muslim Youth'. Volunteers, otherwise I do not know. Maulana

Abul-Hassan Nadvi is my indirect Teacher through his books.

I can refer his book 'Tareekh-e-Dawat-e-Azeemat'. This book

is relating to with regard to some 'Azeem Mujahideen' great

personalities/great scholars, who did Islamic work. It is

incorrect that 'Maulana Modoodi Sahib' is my direct teacher in

the teachings of Holy Quraan but he is my direct teacher in

Islamic Movements. It is correct that Maulana Modoodi Sahib

is my Teacher in subject of Islamic Government. It is correct

that I have mentioned in the profile that General Zia-ul-Haq

was my direct teacher. He was my teacher in respect of Patience

and respect towards poor people and hospitality. I know the

teachings of Allama Dr. Mohammad Iqbal through his ideology, thinking

philosophy but all these things through his books. Volunteers that

only through his book 'Kulyat-e-Iqbal' in Urdu and 'Kulyat-e-Iqbal

in Persian, in portions, and also that material which is not

contradicted to Islam. I have not studied his 6th Lectures.

The piece of poetry of Allama Mohammad Iqbal out of 'Kulyat-

Iqbal' asked to me is not complete or correctly read, therefore,

I cannot tell the meaning of the same. I do not know the meaning

of piece of poetry of Allama Mohammad Iqbal, which is as under:-

سار الموطئ فی کوریا برگ ۲ شمس
اور تو لے کر سمجھا اسے شائستہ

Volunteers that I am confined to the study of Holy Prophet (Peace Be Upon Him). I fully agree with the falsafa of 'Khudi' as given by Allama Mohammad Iqbal. So far my study is concened, 'Khudi' is not Falsafa but it is reality (Haqeeqat). I feel Allama Mohammad Iqbal to be correct when he expresses his views about Khuda and also those Sufis who talk about their Bekhudi. Volunteers that when Sufis talk Bekhudi, they mean 'Asflasafeen' Surat Ateen Verse No.5 and when Iqbal talks about Khudi, he means 'Ahsan-e-Taqveen' Verse No.4 Surat-Ateen'. I have not read 'Tawaseen' writiten by Hussain bin Mansoor Mullaq. A few persons (young) who come alongwith me in the court daily have no concern with the World Assembly directly but they come alongwith me as of love. I have not studied the Book 'Secret of Secrets' in original, which is in Arabic named as 'Sir-ul-Israr'. I have studied the book 'Sir-ar-Israr' in English written by Hazrat Ghosul Azam and some portions of 'Ghuniat-ul Talibeen'. This later book relates to General Subjects of Sharia. I do not remember the other Book written by Hazrat Ghosul Azam. I have not studied the book 'Fatu-ul-Ghaib'. I do not agree with writer 'Abdul Majid Daryabadi and I believe that book 'Sir-ul-Israr' is written by Hazrat Ghosul-Azam. It is incorrect to suggest that the Surats of Holy Quran referred to by me are not relevant to the questions put by the learned counsel for the complainant. I do not belong to 'Malmatia' sect. I do not know if 'Sarnad' was belonging to 'Malmatia' sect. I do not know if Sarnad was in love with Hindu young boy and he was shifted from Dheli to some other

place and thereafter he had been announcing 'Man Khuda', 'Mund Khuda' 'Mum Khudayam' and that he was produced before Aurangzaib and was executed for announcement of these words.

I do not know if there are two sects of 'Soharwerdia school of thought! I do not know if 'Sheikh Shahab-ud-Din Maqtool of Soharwerdia school of thought was hanged for using the words insulting towards Allah Almighty and Islam and that I do not know another name 'Sheikh Shahab-ud-Din Soharwerdi! who is fonder of Soharwerdia school of thought.

I am prepared to get my speech recorded before this Court for comparison. I do not know as to which is the abbreviation of D.N.A, which I have referred in my statement. However, I agree on explaining the meaning of the D.N.A by the learned counsel for the complainant and it could be 'Deoxyribo-Nulic-Acid. I do not remember the name of the Scientists or the group of Scientists, who claim that it has been claimed that Holy Quran has been recorded in D.N.A. Volunteers that I read so in the Internet from U.S.A and I can produce the document in this regard, and I also refer Surat Rehman Verses No.1,2 and 3 and Allama Mohammad Iqbal, already explained by me. It is correct that DNA is a Test, as a consequence of which in case of refusal there can be a comparison of blood as it happened in the matter of Sita White and Imran Khan. Volunteers that this is also a fact on the record that when Hazrat Imam Hussain Alhe-Salan was martyred,, and his head was hanged on the 'Neza', every drop of blood was reciting the Holy Quran ie. Called 'Nat-e-q-e-Quran'. In my opinion 'Ziarat' is some thing else and 'to see' is some thing else, therefore, the Holy Prophet (Peace Be Upon Him) was also seen by Abujahal and also by Hazrat Abubkar Siddique Razi Allah-Tala Anhu

In my opinion, any person who has 'Ziarat' of the Holy Prophet (Peace Be Upon Him) cannot involve himself in any sin and that he is 'Mehfooz' thereafter. I do not know that such claim was made by Hallaaj and Sarmad as well. I have not read the book of life written by 'A group of Scientists of Britian and dedicated to the Human Genome Project.'. I do not know if they claim to have changed the entire genes of the World. Volunteers that however the nature of human cannot be changed., and I refer to Surat Bani-Israel Verse No.84. I have not read the book ^{completely} Exh.DR/ produced by me. Diary(Exh.P-3/1-116) is not mine nor it has been written by me nor I agree with it whatever is stated in it. It is incorrect that I have^{got}/written the above mentioned diary and I circulated it in my followers. It is incorrect that the contents of this diary Exh. P-3 /1-116 finds reference in my Columns written as 'Tameer-e-Millat' in daily 'Pakistan'. It is incorrect to suggest that I have spoken the contents of diary(P-3/1-116) before the prosecution witnesses. I do not know if some portions of book 'Secret of Secrets' have been incorporated in diary(P-3/1-166).

It is incorrect to suggest that I claimed for myself as 'Anna Mohammad' in presence of Aslam, PW and that he was garlanded by your followers , who were present there. It is incorrect to suggest that I stated before PWS that Holy Prophet (Peace Be Upon Him) was on duty and that I am on beauty. The words 'Baqadr-e-Husnahe-Jamaalehi' are so beautiful words that cannot be translated. It is incorrect to suggest that I said to Akram, PW, that the life of the Holy Prophet (Peace Be Upon Him) was simple, on this question you said that fourteen hundred years back the traditions were old and now the traditions are modern and that the glamour pomp and show is the need of the day. It is incorrect to suggest

that I uttered these words in the house of Abdul Wahid nor Akram, PW came there. It is incorrect to suggest that on

question of Commodore of Yousaf Siddiqui in presence of

Dr. Mohammad Aslam (PW) ^{9 blin} that from Hazrat Adam Alhe-e-Salam,

and thereafter appearing of the Prophets in different times

and also appeared fourteen hundred years back, so what is the

difference in dignity of fourteen hundred years back and now

and which were more dignified or glorified, you replied that

fourteen hundred years back period was glorious but the glory

is unprecedented and also you said at that time it was on duty

but now it is on beauty. It is incorrect to suggest that in

the diary Exh.P-3/1-116 at page 37 Rasool Allah (Peace Be Upon

Him) or Mard-e-Kamil (Peace Be Upon Him) is the complete
(Peace Be Upon Him)

manifestation of Allah Subha-nahu-Tala. He ⁹ is the physical

personification of transcendent of Allah and Mohammad (Peace Be

Upon Him), all the physical beings have been created due to him

(Peace Be Upon Him)
He is always present in the World. His (Peace Be Upon Him)

apparent name may be different but His (Peace Be Upon Him) is

always Mohammad (Peace Be upon Him) Adam Alhe-Salam, Nho Aleh-e-Salam,

Meases Alah-e-Salam, Ibrahim Alb-e-Slam, Jesus Alhe-e-Salam were the

names of dresses but in reality each and every one of whom is

Mohammad (Peace Be upon Him), then Mohammad Bin Abdullah that

was the first time that each and apparent name became one, then

came Abubakar Sallaho Alahe Wassalam, Usman Sallaho Alahe Wassalam,

Ali Sallaho Al he Wassalam, 12 Imams Sallaho Alhe Wassalam, some

Arabic Sallaho Alhe Wassalam, Abdul Qadir Sallaho Alhe Wassalam,

Farid Sallaho Alhe Wasslam, Mujadid Alif Sani Sallaho Alhe Wasslam

and Mohammad Yousaf Ali Sallaho Alhe Wassalam, the name of Mard-e-

Kamil Sallaho Alhe Wasslam very but in actual He (Peace Be Upon Him)

of glorified form of Mohammad (Peace Be Upon Him), are mine nor

written by me. It is incorrect that I had been meeting with Aslam (PW) in person in the house of Abdul Wahid, however, I have seen him. It is incorrect to suggest that in the year 1995 I met Dr. Aslam (PW) in the house of Abdul Wahid after Maghrib prayer and I said to him that as to what sacrifice he can give in lieu of reality disclosed to him. It is incorrect to suggest that I asked Dr. Aslam (PW) to pay an amount of two lac rupees, and in return Dr. Mohammad Aslam refused.

(Remaining statement of accused shall be recorded on the next date.

R.O & A.C.
24-7-2000.

Sessions Judge,
Lahore.

Khan.

25-7-2000. Statement of Mohammad Yousaf Ali,
accused. Recalled on oath.

XXXX By learned counsel for the complainant.

It is incorrect that I remained as Consulate General of Saudi Arabia Organization. It is correct that photo copy of letter Exh. P-28 was issued in my favour by the Consulate General of Pakistan, Jeddah. It is incorrect to suggest that the document Exh. P-28 is a forged document.

It is incorrect to suggest that in the month of December, 1995, I visited the house of Abdul Wahid, where Dr. Mohammad Aslam informed to have made arrangements of rupees two lacs, on my demand. It is incorrect to suggest that on the next day I went to the house of Mohammad Aslam (PW) where Aslam (PW) paid me the amount of rupees two lacs. It is incorrect to suggest that on the following Friday I offered prayer of Jumma in the mosque situated in the area where the house of Aslam, PW, is situated. It is

incorrect to suggest that after Jumma prayer on the same day, I along with my followers came in the house of Aslam, PW, where I offered to disclose the reality as promised and then I stood up and said "'Anna Mohammad", for my self. It is incorrect to suggest that when such assertion was made by me to Dr/Mohammad Aslam, PW, he was surprised but my companions put garlands in the neck of the said PW (Mohammad Aslam) in order to congratulate him for meeting with Holy Prophet (Peace Be Upon Him), and thereafter I left the house. It is incorrect to suggest that after a couple of months Commodore Yousaf Siddique put questions to me in presence of Dr. Mohammad Aslam (PW) that from Hazrat Adam Alhe---eSalam and thereafter appearing of Prophets in different time and also appeared fourteen hundred years back, so what is the difference in dignity of fourteen hundred years back and now, and which of them are more dignified or glorified, whereupon I replied that fourteen hundred years back, period was glorious but the glory is unprecedented and I also said that at that time it was on duty but now it is on beauty. It is incorrect to suggest that in this way I defiled the name of Holy Prophet (Peace Be Upon Him). It is correct that I met Rana Akram, PW, however, it is incorrect that I met him in the house of Abdul Wahid in the year 1994 and I delivered a speech that the Holy Prophet (Peace Be Upon Him) is present in the world, even today in the form of human being. It is incorrect to suggest that I claimed for myself to be 'Mohammad' (Peace Be Upon Him). It is incorrect to suggest that in any speech delivered by me I stated that the life of the Holy Prophet (Peace Be Upon Him) was simple and that now the traditions are modern and traditions at that time were old that glamour, and pomp and show is the need of the day, and

is also incorrect to suggest that the utterance was made by me in the month of January/February, 1994 in the house of Abdul Wahid. It is also incorrect that I said that if some one could see and if some one could identify the Holy Prophet (Peace Be Upon Him), he was among us. It is incorrect to suggest that the utterances that I made before Rana Mohammad Akram (PW) in the house of Abdul Wahid also amount to defiling the ^a sacred name of the Holy Prophet (Peace Be Upon Him). It is incorrect to suggest that in the month of September, 1995 Mohammad Akram Rana PW, asked me as to whether I am writing 'Tafseer' or 'Tafheem' of Holy Quran and requested me to provide him a copy thereof, whereupon I asked the PW as what price he could pay for that. It is incorrect to suggest that I demanded an amount of rupees one lac from Mohammad Akram Rana, PW, for that 'Tafseer'.

I had been visiting U.S.A U.K and else where 'Fi-Sabhi Lillah' in the way of Allah. I had been visiting the above mentioned countries to teach the Holy Quran. I have not said about any Organization which invited me to foreign countries. My family and my friends had been inviting me to foreign countries. In 1986, Dr. Mohammad Naseer Akhtar invited me to Washington in his personal capacity to attend Islamic Medical Association of America Conference. The invitation was on telephone.

I do not know Mirza Ghulam Ahmed Qadiani nor I wish to know him. I do not know the two groups of Qadiani Jamaat known as 'Qadiani' and 'Lahori Group'. It is incorrect to suggest that the names of Holy Prophet (Peace Be Upon Him) are only ninety nine but more than ninety nine. Similarly, the names of Allah Almighty are more than ninety nine but summerised in

ninety nine names. I can recite the names of the Holy Prophet (Peace Be Upon Him).

Note. On direction, the accused Mohammad Yousaf Ali has recited seventeen names of the Holy Prophet, (Peace Be Upon Him) correctly and he states that the names of Holy Prophet (Peace Be Upon Him) are more.

XXXXX By learned counsel for the complainant.

(The remaining statement of the accused shall be recorded on the next date)

R.O & A.C.
25-7-2000.

Sessions Judge,
Lahore.

Khan.

26-7-2000. Statement of Mohammad Yousaf Ali, accused. Recalled on oath.

XXXXX By the learned counsel for the complainant.

It is incorrect to suggest that I shortened the amount of rupees one lac to fifty thousand, in presence of your companion, while in the way to Lahore Airport. It is correct to the extent that I was told by my friends that Rana Akram is proceeding for Haj but it is incorrect that I demanded Rs.25,000/- from this PW. It is incorrect to suggest that after receipt of Rs.25,000/- from Rana Akram PW, I said to him that PW Rana Mohammad Akram had come very close to Almighty Allah and I could disclose the reality to him and that PW was taken to another room in the house of Abdul Wahid at Clifton Karachi and I asked Rana Akram, PW to close his eyes and recite Darood Sharif and Rana Akram P.W recited Darood Sharif and then I asked him to open his eyes and inquired that as to whether he has seen any thing to which the said PW stated that he saw things.

It is incorrect to suggest that I embraced Rana Akram, PW and claimed that I am Mohammad Mustafa (Peace Be Upon Him) and I required the PW to conceal this reality as I myself has concealed. In this way I said that this is 'Tafseer-e-Quran' , 'Tafheem-e-Quran', 'Noor-ul-Quran and 'Zinda Quran. It is incorrect to suggest that I by posing myself as Holy Prophet (Peace Be Upon Him) looted the money from different persons including the PWs and in this way I have defiled the name of Holy Prophet (Peace Be Upon Him). It is incorrect to suggest that on 28-2-1997 Hafiz Mohammad Muntaz Awan and Mian Mohammad Awais, PWs, went to mosque Baitul-Raza situated at Chowk Yateemkhana, Lahore to offer Jumma prayer and there I defiled the name of the Holy Prophet (Peace Be Upon Him) and I declared hundreds of the persons present in the mosque as Sahaba and introduced myself as the Holy Prophet (Peace Be Upon Him) in my speech. It is incorrect that Mian Mohammed Awais and Hafiz Muntaz, PWs, were present in the said congregation, in which I claimed for myself Holy Prophet (Peace Be Upon Him) and out of persons sitting your Murids Zaid Zaman and Abdul Wahid were declared to be Sahabis by I and in this way I defiled the Holy Name of Holy Prophet (Peace Be Upon Him) and Sahab-e-Karam Razi Allah Tala Anho. It is incorrect to suggest that on 28-2-1997 in mosque Baitul Raza, situated in Chowk Yateem Khana in the presence of Hafiz Muntaz and Mian Awais at the time of Jumma prayer, I defiled the name of Holy Prophet (Peace Be Upon Him) and also announced that 100 persons present in the mosque are Sahabis and in this way also defiled the names of Sahab-e-Karam, Razi-Allah-Tala-Anho. It is correct to the extent that Mian Abdul Ghaffar, PW met me in my house situated at 218-Q, Defence, Lahore at 2.00 p.m on 22-3-1997., but it is incorrect to

I claimed
suggest that/Khilafat-e-Uzma has been awarded to me by Almighty Allah
and Khilafat-e-Uzma was awarded to Prophet Hazrat Adam Alhe-eSalam
and continued to all the Prophets and now Khilafat-e-Uzma of the Holy
Prophet (Peace Be Upon Him) is with me and in this way I claimed myself
to be the Holy Prophet (Peace Be Upon Him) and as such have defiled the
name of Holy Prophet (Peace Be Upon Him). It is incorrect to suggest that
in my speeches made from time to time I declared all the translations of
Holy Quran incorrect and defective and mischivious and in this way I
have defiled the Holy Quran. It is absolutely incorrect that one Rizwan
Ali
arranged my meeting with Mohammad/Abubakar (PW) in the month of June, 1997
in the house of Abdul Wahid and I called Mohammad Ali Abubakar as
'Abubakar Siddique'. It is incorrect to suggest that I asked to Mohammad
Ali Abubakar, PW that there is no need to perform 'Umra' and I can arrange
'Umra' here and I further said to Mohammad Ali Abubakar, PW that 'Makaan'
is there and 'Makeen' is here, upon which the said PW was angry and
thereafter I allowed him to perform 'Umra'. It is incorrect that I
said to Mohammad Ali Abubakar, PW that I can arrange his meeting with
Holy Prophet (Peace Be Upon Him) and I had obtained promise of top-most-
surrender for myself from Mohammad Ali Abubakar, PW, for his meeting
with the Holy Prophet (Peace Be Upon Him), and the said PW replied that
whatsoever could be desired by me, he would surrender for the meeting
with the Holy Prophet (Peace Be Upon Him). It is incorrect that I asked
Mohammad Ali Abubakar, PW, to decorate a room in his house for me and
whenever I reached from Karachi from Lahore and I would stay there and
thereafter I declared the said room 'Ghar-e-Hira'. It is incorrect
that I asked Mohammad Ali Abubakar, PW to decorate in his house for
your stay in Karachi and I declared that room as 'Ghar-e-Hira' and in
this way I have deliberately/ maliciously outraged feelings of
Muslims. It is incorrect that I said to Mohammad Ali Abubakar, PW, that

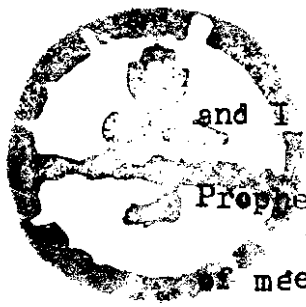
I can arrange his meeting with Holy Prophet (Peace Be Upon Him) and I called the said PW in the said room of his house and asked me to close his eyes and asked him to recite Darood Sharif and when he started reciting Darood Sharif I asked him to open his eyes and when he opened his eyes, I all of a sudden took him in my Jhappa and pronounced that I am 'Mohammad (Peace Be Upon Him)', on which the PW starting weeping and I kept him in my Jhappa and the said PW came out of the room while shivering, on which my followers, who were sitting outside the room congratulated the said PW on his physical meeting with Holy Prophet (Peace Be Upon Him). It is incorrect to suggest that I have claimed myself as Holy Prophet (Peace Be Upon Him) and thereby I have defiled the Holy Name of Holy Prophet (Peace Be Upon Him). It is incorrect that while sitting in the house of Abdul Wahid, I demanded an amount of rupees fifty rupees from said Mohammad Ali Abubakar, PW, on the pretext of purchasing a house, which the PW paid to me. It is incorrect that I demanded one Air Conditioner from Mohammad Ali Abubakar, PW, which he purchased from the market and I installed in my room arranged for myself in the house of Abdul Wahid, and I also purchased carpet from Karachi for which the said PW paid an amount of Rs.11,000/- and the PW also purchased the furniture for the room as I directed him for my stay in Karach in the house of said PW at Karachi, and I brought the furniture at Lahore and this furniture was purchased by PW, for which the said PW paid an amount of Rs.1,50,000/-, and in this way I have extorted a huge amount from Mohammad Ali Abubakar, PW. It is incorrect that document Mark 'E' is with regard to the dollars got encashed and by Mohammad Ali Abubakar, PW, paid to me, an amount of Rs.20,950/-. It is incorrect that receipt Mark 'G' is with regard to the Carpet purchased by Mohammad Ali Abubakar, PW for me and the carpet was handed over to me. It is incorrect to suggest that I extorted a huge amount

from Mohammad Ali Abubakar on different times and on different pretexts through the Demand Drafts. It is incorrect that document Exh. P-6 is with regard to the return of amount of rupees twenty four lacs two thousand four hundred and ten and fifty paises by me to Mohammad Ali Abubakar, PW on his demand, and I also promised to return the remaining amount as well after receiving the same from Madina. It is correct that Mohammad Ali Abubakar, PW, paid to me as 'Qarz-e-Hasna' an amount of rupees twenty four lacs and then thousand. Volunteers that this amount was duly returned by me to Mohammad Ali Abubakar, PW, on my own. It is incorrect to suggest that on paying back the aforesaid amount to Mohammad Ali Abubakar, PW, I admitted all the afore-mentioned transactions between me and Mohammad Ali Abubakar. It is incorrect that in a Majlis of Qawwali held in the house of Abdul Wahid, I said that so long the members of Majlis would not see the Holy Prophet (Peace Be Upon Him) no one shall die. It is incorrect that I said to Mohammad Ali Abubakar, PW while he was going to attend Majlis-e-Naat that the person from whom the PW is going is sitting here and restrained him from attending the said Majlis-e-Naat but the PW did not care for my advice and went to attend the Majlis-e-Naat and when the PW came back after attending 'Majlis-e-Naat' I called him in my room and I was too angry with the said PW for disobeying the orders and I said that since the PW has violated the orders he shall be involved in 'Azab-e-Elahi' and so in this way I also defiled the name of Holy Prophet (Peace Be Upon Him). It is correct that Mohammad Ali Abubakar attended the marriage ceremony of my daughter on 28-2-1997 but I did not invite him. It is incorrect to suggest that in the meeting of the World Assembly in the mosque Baitul Razza situated at Chowk Yateemkhana, Mohammad Ali Abubakar, PW was invited. It is

-:61:-

Incorrect that I convened the meeting of World Assembly on 28-2-1997 in the mosque Baitul Raza and also issued Invitation Cards, the photo copy of which is Mark 'H' to your followers.

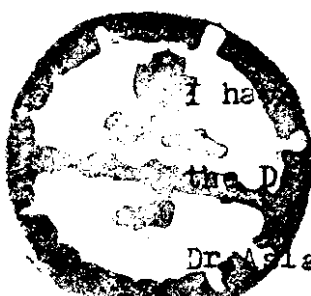
It is incorrect that while delivering speech on 28-2-1997 in mosque Baitul Raza I said that as to why I selected mosque Baitul Raza for meeting of World Assembly and why I did not select the Masjid Nabwi and Masjid Harsam and I explained that I selected mosque Baitul Raza for meeting of World Assembly as to why I did not select Masjid-e-Nabwi and Masjid-e-Harsam in the same manner as Ghar-e-Hira was selected by Allah Almighty and I also said that some Surat/Ayat of Holy Quran and even Quran were present there. It is incorrect that while addressing the meeting of World Assembly in the mosque Baitul Raza I said that Holy Prophet (Peace Be Upon Him) is not on duty and it is His Atta that a Rasool is addressing you. It is incorrect to suggest that while addressing the meeting of World Assembly I said that Holy Prophet (Peace Be Upon Him) is not on duty and it is His Atta that a Rasool is addressing you, and thus I defiled the Holy Name of Holy Prophet (Peace Be Upon Him). It is further incorrect to suggest that I called Mohammad Ali Abubakar, PW, from 3rd to 4th row and introduced him as ^{my}/Sahabi and thus I defiled the Holy Name of Sahab-e-Karam, Razi-Allah-Tala-Anho. It is incorrect that in the month of December, 1995 after Jumma prayer in the Hujra attached with the mosque Baitul Raza situated in Chowk Yateem-khana, Sohail Zia introduced Sajid Munir Dar, PW, to me and Sohail Zia was my Murid. It is incorrect that I said to Sajid Munir Dar that if I arrange his meeting with the Holy Prophet (Peace Be Upon Him), where the PW could have the price for the same or not, upon which the PW replied in affirmative.



and I said to said PW that unless he had meeting with the Holy Prophet (Peace Be Upon) he would not die, moreover, in the case of meeting all the sins of PW shall be forgiven and he shall not be entered in the Hell and he shall go in 'Jannat' and I asked PW to hand over his golden chain and ring, which the PW gave to me. It is incorrect that on the next day of the said meeting I invited PW Sajid Munir Dar to come to my house situated at 218-Q, Defence, Lahore and the said PW along with Sohail Zia came to my house and I took the said PW to my Hujra, established in the house while many other people were sitting in the main Drawing Hall. It is incorrect that while being present in the said Hujra I said that PW is lucky who was going to meet the Holy Prophet (Peace Be Upon Him) and thereafter I said the PW that I am Mohammad (Peace Be Upon Him) and thereafter I embraced him. It is incorrect to suggest that I called Sajid Munir Dar in my house and took him to adjacent Hujra, where I embraced PW claiming and posing myself to be Holy Prophet (Peace Be Upon Him), and in this way I defiled the sacred name of Holy Prophet (Peace Be Upon Him). It is incorrect that during my speeches I called myself as 'Raseel Allah' وَأَعْلَوْقَ فِي كَيْسٍ رَسُولِ اللَّهِ. It is incorrect that I recited the Ayat, as mentioned above, before the PW that they shall believe me as resemblance and identical of Holy Prophet (Peace Be Upon Him). It is incorrect that in my speeches I also invited the people to believe as myself pious and identical of the Holy Prophet (Peace Be Upon Him), and if they oppose me their families, their wives, their children and even they are required to murder them for his belief and they have to repeat 'Badar, - Hunain and repeat Karbla and have to believe me in the same way. It is incorrect

to suggest that I declared myself as being resemblance of Rasool-Allah (Naezubillah). It is incorrect that I informed Mian Abdul Ghaffar, PW, when I met him in my house that 9th of Rabiul-Awwal is my date of birth and same date of birth is of Holy Prophet (Peace Be Upon Him). It is incorrect that I appealed my followers to say Darood Sharif on me in the hours of distress and clamity as test of your faith as reported in weekly 'Takbeer' Karachi Exh. P-9/1-52. It is incorrect that I claimed myself to be continuity of Holy Prophet (Peace Be Upon Him) and appeared in weekly Takbeer Karachi Exh. P-13/1-52. It is incorrect to suggest that I asked my followers, Murdis, to sacrifice their wives in their noble cause as appeared in weekly Takbeer, Karachi Exh. P-9/1-52. It is incorrect that I stated in my speech that Allah Almighty is taking through me which is only attribute the message of Allah that of the Holy Prophet (Peace Be Upon Him) and also declared that the voice of my lips is Real Book, meaning thereby, 'Alkitaab' the Noble Quran. It is incorrect to suggest that in my speeches I claimed that Allah Almighty is addressing through me and words coming out from my mouth is Real Book, which is Alkitaab, Holy Quran and thus I defiled the Holy Quran. It is incorrect that I ascertained about enmity, Hasad, Bughs, Tama and Lalach attributed against the PWs is baseless and unfounded. It is incorrect to suggest that my above statement is false and after thought and is just to save myself from the legal punishment. It is incorrect to suggest that I have committed all the offences levelled against me in the charge. It is incorrect that I am deposing falsely.

It is correct that the PWs used the platform of 'Khatam-e-Nabuwwat' to involve me in this case. Voluntarily that

 I have no enmity with any ^{one} but the PWs are being used by

the Devil (the only enemy of mine). I had no conflict with

Dr. Aslam, PW in the year 1996. Volunteers that he might have

jealousy with me and it is my thinking/imagination. It is

correct that the denials of the allegations levelled against

me were got published by me in Daily 'Nawa-e-Waqt', 'Jang' and

'Pakistan.' It is incorrect to say that it was because to

save my neck from committing the offence of contempt of Holy

Prophet (Peace Be Upon Him). It is incorrect that I claimed

myself 'Mard-e-Kamil', 'Imam-e-Waqt', 'Insan-e-Kamil' or

'Rasool Allah' and finally as Mohammad (Peace Be Upon Him). It

is incorrect to suggest that I staged the drama of my claim

to be Prophet, Mard-e-Kamil, Rasool Allah, Insan-e-Kamil and

resemblance of Holy Prophet (Peace Be Upon Him) just to grab

huge amount from the innocent and ignorant people, and being

so on basis of deception, fraud and forgery, through documents

and speeches. It is incorrect to suggest that in connection

with claims I have used the methodology and same track of

Mirza Ghulam Ahmed, Qadiani. It is incorrect that I invested

an amount of twenty four lacs owned by Mohammad Ali Abubakar,

in the business, mentioned by me. It is incorrect that the

press-clipping Exh. P-29 was got published by me ^{in daily 'Pakistan'} Volunteers

that since it has been published in my name by the newspaper

Daily 'Pakistan', therefore, I own it. The press-clipping Exh. P-30

published in daily 'Pakistan' dated 5-3-1995 is that of mine.

It is correct that the press-clipping Exh. P-31 of daily Pakistan

dated 6-3-1997 is that of mine. It is correct that the press-

clipping Exh. P-32 of daily 'Pakistan' dated 7-3-1997 is also

mine. It is correct that press-clipping Exp. P-33 of daily Pakistan

dated 12-3-1997 is mine. It is correct that press-clipping
Exp. P-34 of Daily 'Pakistan' of 18-3-1997 is mine.

Note. Original Newspapers after seeing have been
returned to learned counsel for complainant.
As and when required, he shall produced the
same in the court.

XXXXX By the learned counsel for complainant.

It do not know that the press-clippings, as mentioned
above, have been reproduced in the Book 'Mard-e-Kamil Ka-Waseat
Name' (Exh.P-20). Book Exh.P-20 is neither arranged nor written
by me and the press-clippings, as mentioned above, containing
the articles written by me have been published again, therefore,
the edition of the Book is that of 1993 and the above mentioned
press-clippings were published even prior to 1993, or after
1992 and that my articles were published in daily 'Pakistan'.

COURT QUESTIONS.

Video

It is correct that/Cassette Mark 'J' was produced by me
in the court. I have no objection if it is seen by the counsels
for the parties and the court itself.

At this stage, the learned counsel for complainant
Mr.M.iqbal Cheema, has arranged V.C.R. and T.V. Let this
video film be exhibited in the Chamber of undersigned.

On display of the video film Mark 'J', I agree that
an interview recorded in this video Mark 'J', so far the
voice and the photographs are concerned from the very beginning
to the end is that of mine. I do not like to see the Video
and Audio Cassettes reproduced by the prosecution. However, I
have received copies of those Cassettes.

XXX By the learned counsel for the complainant.

The interview in Mark 'J' was recorded on 08-2-2000.

The interviewers came from U.S.A, again said they were representing the Muslims from USA and U.K but keeping in view the security, I cannot tell their names. It is incorrect to suggest that the interview in Mark 'J' is after thought, the purpose of which is only to negate the prosecution case.

R.O & A.C. --
26-7-2000.

Sessions Judge,
Lahore.

Khan.



Statement of Mohammad Yousaf Ali,
accused, without oath.

After producing photo copies of documents, Exh. DNN,
Exh. DOO, Exh. DPP, Exh. DQQ, Exh. DRR, Exh. DSS, Exh. DTT,
Exh. DUU, Exh. DVV, Exh. DWW, Exh. DXX, Exh. DYY, Exh. DZZ,
Exh. DAAA, Exh. D BBB, Exh. DCCC, Exh. D/DDD, Exh. DEEE, Exh. DFFF,
Exh. DGGG, Exh. DHHH, Exh. DIII(1-19) and Exh. DJJJ (1-6),
I close the defence evidence.

At this stage, the learned District Attorney, assisted
by learned counsel for complainant raised the objections that
the above documents, produced by the accused, are the product
of fraud and forgery and that since document Exh. DVV is a
photo copy, it is not admissible in evidence.

These objections shall be examined at the stage of
final arguments.

The original documents seen and returned to the
accused.

R.O & A.C.
26-7-2000.

Khan.

Sessions Judge,
Lahore.

1/8

State

Versus

Mohammad Yousaf Ali

CW-1

Statement of Khushi Mohammad, S.I,
Police Lines, on oath.

In compliance with order of this court, I have
got the duplicate of Video and Audio Cassettes, handed
over to me, and I have presented the duplicate and the
original in the court today. The duplicates are strictly
in accordance with the original, either it is Video
Cassette or Audio Cassette.

R.O & A.C.
28-4-2000.

Khan.

Sessions Judge,
Lahore.

ATTACHED TO NO. 12345678
Asst. Secy. to the District & Session Judge,
Lahore, authorized under Article
111/8/2000

12550
Date of Presentation 9-8-2000
Date of Receipt 11-8-2000
Date of Release 11-8-2000
Amount 244
Total 483
Date of Receipt 483
Date of Release
Date of Receipt
Date of Release
Date of Receipt
Date of Release

12550
Date of Expiration
Date of ...
809
1618
1619
Date of ...
Date of ...
Date of ...